

The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 44

JANUARY 1931

NUMBER 6

HOME MISSION STUDY

Text: "At Work in the Homeland"

By Rev. Ralph W. McGranahan, D.D.

CHAPTER II. "STARTING CHURCHES"

Reviewed with Additional Material by Mrs. Haidee Ewing Rankin, Baldwin City, Kansas.

IN a pamphlet issued by our church several years ago we find several statements that are as "up-to-date" now as then.

"If we are to be used in the salvation of the world, we must save America. As the Church and the gospel gain power in America we will have more men and more women to go into other lands and there will be more money to send them and more prayer and faith to support them. This is why Home Missions is said to be the '*base of supplies*', suggesting an army in action. Others speak of missions under the figure of a business enterprise, home missions representing the plant and world evangelization the business. If the business is to be increased the *plant* must be enlarged. The Church, too, is spoken of in the figure of a structure, the *foundation* of which is home missions. The development of the structure depends upon the strength of the foundation. Considering the Church as a life, home missions is the *heart*. No matter how strong the arm, its

strength fails or increases as the heart weakens or strengthens. The life, growth, and strength of our denomination depend on the development of its home mission work".

Is there a place for home missions in America today? A glance at our studies of recent years reveals the little known need of the establishment of churches, even where they may not pay "in dollars and cents". No place in America should be religiously neglected, whether sparsely or thickly settled. Gospel privileges should be extended to the uttermost part of our country. The time has been when the needs of the West called for special effort from the church in the East for the "West was the East moving West". Has the response been perfected? Do you remember reading this in "From Survey to Service"? "Over a region imperial in extent, covering at least one third of the area of the nation, human society is not organized on a continuous plan, where farm touches farm or home is within

sight of home. It is the land of little rainfall, of high, treeless plains, of vast mountains and valleys, embracing all or parts of twelve states; and, on the average, inhabited by only *one family per square mile*. . . . What now of the efficient service of the religious life and spiritual needs of men living under such conditions? We have to conclude that over one third of the nation's area does not furnish enough people living near enough together to be gathered generally into serviceable and efficient church units. . . . Automobiles for missionaries and chapel cars with their mileage costs may tax the purse of the Church. But at no smaller price can efficient service be rendered". In contrast, what of our cities? New York with more Italians than Rome? What has our church done and how was the work begun, how conducted now?

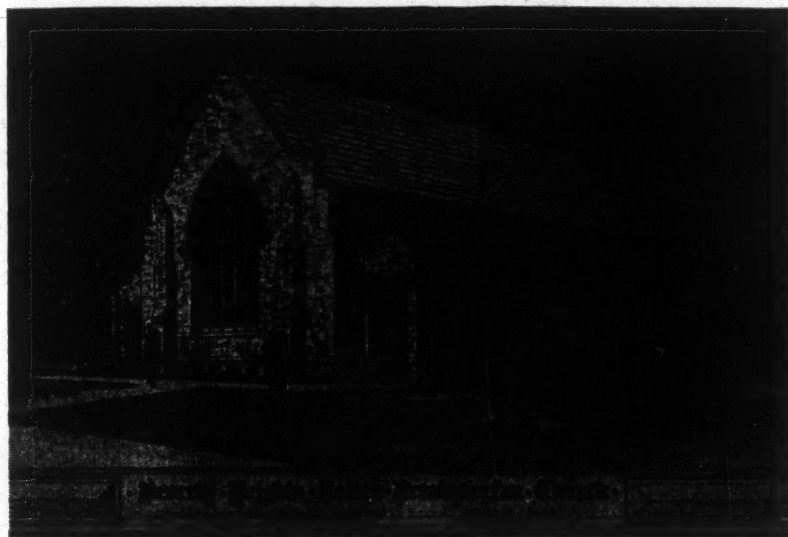
Our Board of Church Extension began its work soon after the union of 1858, though it was not incorporated until 1871. Its object was to provide church buildings, while that of the Board of Home Missions was to provide the missionary. These two lines of work seemed so distinct that they were directed by the two separate boards until 1923 when they were merged by action of the Assembly. These Boards together with the Freedmen's Board have been merged recently in the one Board of American Missions. "This new Board is no longer an experiment. The work of the three Boards thus centralized under one management is conducive to efficiency and economy. . . . Of course we have been compelled to retrench in the field work, among the Mountain, Negro and Alien Missions, by reason

of lack of funds, but the work of the Board moves on prosperously". (1930 Minutes of General Assembly).

STARTING CHURCHES

In former days a new church was started at the call of a few people who found themselves without the bounds of the church of their choice, no matter how well churching the community might be. At first services often were held in the home of the pastor, later as others became interested an unoccupied store building or a hall would be rented and more public services were announced and the work began in earnest in the community. A Sabbath school was organized and foundations for a church laid which might become a real dominating force for righteousness in the community and a "source of supply" for the entire work of the church. However this same plan was one common with all denominations with the result that "each denomination pressed into communities regardless of what other denominations were doing. Each acted often as if its own increase were identical with the building of the Kingdom of God. Many a community was crowded with more churches than were good for it, while other communities were entirely overlooked. A shockingly wasteful and inefficient distribution of Christian forces ensued. Worse still, the church, instead of becoming a uniting influence in the community, too often became actually a separating influence. Competing congregations broke up community life instead of binding all parts of it together in a common spirit of religious aspiration and moral endeavor". Now the denomina-

tions have come together in the Home Missions Council and the Federal Council of the Churches of Christ in America and "deal with missionary programs on the basis of systematic conference and cooperative planning". The outstanding objective of these organizations is to "provide a church for every community and to prevent overlapping in territory". Montana affords an excellent illustration. By an agreement among mission boards the entire unchurched area of the state has been divided into "non-com-



petitive spheres of work, and each district has been allocated to the exclusive responsibility of a single communion". This same plan is adapted to the needs of the city. When a field is assigned to a denomination it is expected to serve that district through a missionary and a suitable church building and all other denominations are expected to keep out of the community in mission work. Some of our outstanding new missions, which have developed towards self-support so rapidly, are churches located with a district exclusively assigned to our church". (Text)

Before actually starting a work in a new field, a survey is usually made to discover to what churches the people of the community are attached. Then a Sabbath School worker enters the field, starts a Sabbath School and completes the survey. The work is continued and regular Sabbath services are begun and as soon as possible a minister is sent to carry forward the organization to self-support and greater activity in the community. The Sabbath School workers

are employed by the Women's Board or the American Board. At present there are thirteen such workers employed.

The Board of American Missions stands ready to help congregations needing assistance to the limit of its funds. Great care is taken that the money thus expended may be placed where it will reach the farthest for

the benefit of the most. Application for aid is made by the congregation through the Presbytery; it is then placed before the Committee on Appropriations which in turn recommends "grants", if approved, to the General Assembly for final decision. "Here is the tragedy of the situation. Worthy congregations are denied help, and the amount given to others is wholly inadequate, but the limited budget makes it impossible to do better". Aid is not limited to new work for it is found to be wise and necessary to "assist churches that, for one

reason or another, have come upon conditions which necessitate temporary help to avoid dissolution. . . . It is a notable fact that from some of these old congregations, but weakened in numbers, have come our largest supply of ministers, missionaries and Christian workers”.

BRICK AND MORTAR

Since the Board of Church Extension was organized it has granted aid to congregations to the amount of millions of dollars. About two-thirds of our congregations have received aid, congregations distributed from the Atlantic to the Pacific and from the North to the Gulf, thus showing this department to be one of the great missionary agencies of our church.

Without timely financial help in time of crisis many congregations would have to cease to be “watchmen on the wall” and the success or failure of new missions depends largely upon whether a suitable building can be provided.

Naturally people respond more readily to an appeal for “folks” rather than for “things” but “it is hard to conceive of anything more vitally connected with the *spiritual* life of a congregation than a suitable house of worship”. Our text asks the question, “Is there no romance in brick and mortar”? Why is it so hard for people to see and feel it when “every brick and every stone speaks loudly and deeply of the things of God”?

David, after a time, saw it. “See now I dwell in an house of cedar, but the ark of God dwelleth within curtains. . . . And Nathan said unto the king, ‘Go, do all that is in thy heart for *Jehovah is with thee*’.

“The Church Building inspires, instructs and improves mankind. It is not transitory. It stands for ages, forever expressing our ideas of God and inspiring multitudes to worshipful reverence”. (Report of the Home Missions Council).

Dr. Homer McMillan of the Board of Home Missions of the Southern Presbyterian Church gives a message that finds echo in our own mission work. “The Church that builds most, grows most. Church Erection is only another way of saying Church Expansion. . . . Many newly organized churches are unable to build without assistance either by donation or loan from the building fund. All great denominations recognize this help as a fundamental and necessary part of their Home Mission work. The tragedy of our Home Mission work has been the number of newly organized churches in places of promise that have been declined assistance, when a small gift or a loan at a critical time would have put them in the way of growth and progress. The records show that the Presbyteries in which the largest number of churches have been helped from the meager funds of the Committee have had the greatest growth”.

Our policy is to make a direct grant when possible to aid in erecting a new church. Often a loan without interest for a time and later with small interest is chosen for assisting a congregation in church building. Usually a congregation is asked to secure from the community as much as possible for the building, a plan that provokes interest, in the welfare of the church, throughout the entire community.

Last year our Board aided 153 congregations in support of their pastors and aided in the erection of 39 churches expending the total amount of \$324,883. What were the returns from the congregations thus aided?

These organizations received into membership 2,868, of whom 1,801 were received on profession of faith. The net gain of 1,783 members was more than one-half the net gain of the entire church in America during that period and they number less than one-sixth of the congregations on the Assembly roll! How can anyone in the light of this ask the question, "Do Home Missions Pay"?

It is estimated that 90 per cent of the churches of all denominations in America owe their existence to Home Missions. "Congregationalists admit that four-fifths of their churches are of Home Mission origin. Presbyterians confess that nine-tenths of their churches are of Home Mission planting. Baptist, Methodist and Episcopal estimates range from five-sixths to nine-tenths. That these mission churches are really the chief sources, too, from which missionaries at home and abroad are obtained is perhaps not generally realized". (Leavening the Nation).

What is the report from our Home Mission effort? "75 per cent of all our *Foreign, Freedmen and Alien work*, of all our educational and extension work, is done by workers and money furnished as a direct result of Home Missions". The plan for celebrating our seventy-fifth birthday in 1933 suggested by our Assembly is certainly a wise as well as a happy one. Three-quarters of a century, the lines have fallen unto us in pleasant places. "What fit return, Lord, can

we make?" The Assembly suggested or rather endorsed a plan for the "creation of a Seventy-fifth Anniversary Fund for the opening and developing of the proposed one hundred and fifty new congregations and all other numerical, financial and spiritual goals as outlined in the statement of the Committee as presented".

The Assembly set the goal at thirty new churches each year but the Board has been far from realizing this because of lack of funds. It *hopes* that aid can be given for starting *twelve* new churches and six new Sabbath Schools, while, if there were available funds, at least twenty-five additional missions might be undertaken, missions that have "a promise of rapid development and the speedy attainment of self-support".

The Women's Board for years has extended a helping hand to Home Mission work through the building of parsonages. This has appealed especially to the wives of pastors who otherwise would be "on the move" very often. Loans are made at a low rate of interest and extend over a long period of years. No one but a home mission pastor and his family can appreciate what a blessing this "aid" is. The American Board now has a similar fund.

We scarcely realize the problems and the opportunities that face Home Mission Boards. Dr. McGranahan tells us of the Home Missions Congress, a report of which will be in your hands through the papers and in pamphlet form if desired before this edition of the Magazine. But let us review briefly its purpose and the need of its sessions.

"The purpose of the Congress is to

make a critical and constructive study of the home missionary need, the responsibilities and methods of approach to the task of this new day into which we have come, and to work out more up-to-date and statesman-like policies, programs, and plans of organization for the winning of America for Jesus Christ. . . Changes in our national life due to modern inventions and discoveries, and especially to the World War, have effected the life and work of the Church in ways that make a re-study of home missions necessary. Furthermore, the present world situation, which so deeply involves our nation, makes it necessary to renew efforts to win America to Christ. 'The signs of the times' seem to indicate 'The day of our visitation'. . . This study is to be all inclusive of home missions. It will take up every phase of the home missionary enterprise, such as definitions, objectives, policies, methods, organizations, relationship, types of work, finances, administration, promotion and inter-denominational cooperation". (Text) May we be ready to take our place in this great program that is wrought out by Christian leaders that America may be won speedily for Christ and so prepared to take her place in the world!

ILLUSTRATIONS

The "concrete" appeals to the most of us more forcefully than the "abstract" so our text presents outstanding examples of help given to congregations and the results. As the East is at present an exceptional field for Home Mission endeavor, the first illustrations are from there.

Kingslawn, Long Island, N. Y. More than 700 families now live in

this community and ours is the only Protestant church in the field. After six months of effort a lot for a church building was purchased and after sixteen months over 100 members have been received and the community has raised \$24,000 in pledges for the erection of the church.

Queens Village, Long Island, N. Y. The membership the first year was over 200. The close of the third year marked a membership of over 300 and the missionary offerings reached \$1,325. "Aid from the Board of American Missions to erect a suitable church building will result in a strong, self-supporting and mission contributing congregation".

The Pacific Coast now supplies illustrations.

Beverly Vista, Los Angeles, Calif. Two years ago a new community with no nucleus except "unchurched people", now has a strong congregation of almost 200 members, is paying half the pastor's salary, contributing liberally to the budget and paying for all but \$31,000 of their church building.

Florence Avenue, Los Angeles. Aid from the Board permitted this church to minister to a large community. The Sabbath School numbers over 1,000 and last year 238 were received into church membership and the missionary pledge was \$900. "The investment of our board is already bringing big returns. The total amount of aid received from the board by this congregation is \$14,000 and this year they are carrying the pastor's salary entirely.

Between the East and the West there are promising new fields.

Mayfair Church, Philadelphia, Pa. After ten months of effort a fully organized work is established with a membership of 118 and a Sabbath School of 160 and the first unit of the new church was dedicated last January. Another paying investment of the Board.

for pastoral support and church erection.

Littlefield, Detroit, Mich. This mission began with 105 at the Sabbath School. Seven months later there was a church membership of over 100 and a Sabbath School of 188, with all missionary organizations

BEVERLY VISTA
CHURCH,
LOS ANGELES,
CALIF.



MAYFAIR CHURCH,
PHILADELPHIA, PA

Akron, Ohio. Twenty-two years ago there was but one United Presbyterian Church in this city and now there are seven, each of which promises to become a strong church. The churches were made possible through the aid given by our Board

and other activities at work. It has no other Protestant church within three-quarters of a mile and hence is free from competition in the field.

Let us not forget the struggling work of our church in the central west for rural America as never be-

fore stands in need of the "faith of our fathers".

RELATION OF HOME MISSIONS TO THE CHURCH, TO AMERICA, TO THE WORLD

What is the relation of Home Missions to the Church? Let the answer be a repetition of what has already been said.

More than *half of the net gain* of our entire church in America the past year can be attributed to the 153 *home mission stations* though they number *less than one-sixth* of the congregations on the Assembly roll. It would seem that the growth of our church at home depends upon home mission stations receiving aid from the Board. May the tribe of contributors increase! Again. From our mission congregations came 75 per cent of our workers in the foreign fields and every other field of labor. Or, to put it another way, 75 per cent of all our Foreign, Freedmen and Alien work—of all our educational and extension work is done by workers and money furnished as *a direct result* of Home Missions.

What is the relation of Home Missions to America?

In "Leavening the Nation" we are told of the wonderful growth of the Church in America, a record that bears repeating because of its encouragement. "Figures palpitate with life. Between 1800 and 1890 the population of the United States increased twelve fold. In the same period evangelical communicants increased thirty-eight fold. From 1850 to 1880, the population increased 170 per cent, while evangelical communicants increased 291 per cent. One

hundred years ago, one in fourteen of the inhabitants of America were members of Protestant Christian churches; now, one in four are such. Vast also has been the incidental fruitage; the promotion of Christian education; the founding of colleges; the stimulation of zealous and intelligent patriotism". Even while enjoying this report the Church should not forget the many "unoccupied fields" that are open before her, some of which she is just entering. Perhaps no other nation has ever had the opportunity to cultivate and exemplify the Christian ideals of cooperation, brotherhood, fellowship, justice in all phases of life as has America. Only as America accepts and fulfills her Christly mission can she maintain her present position in the world.

What is the relation of America to the "Uttermost Parts"?

Our Home Mission Board, some time ago, through a series of quotations set forth very graphically America's place in the enterprise of world missions.

"America, thy name writ large is OPPORTUNITY".

"To the evangelization of the world America is the key".

"For missionary operations America is a constantly growing field".

"The salvation of the world is bound up with the divine enterprise of Christianizing America".

"The Christian Churches in America stand face to face with a tremendous task. It is a challenge to their faith, their devotion, their zeal. The accomplishment of it will mean not only the ascendancy of Christianity in the home-land, but also the gaining of a position of vantage for world-wide evangelization".

"Investigators declare that there is scarcely a community in Europe, the life of whose common people has not been tintured, if not revolutionized, by American influences infused by those who have returned after sojourn in America, or effected through touch with relatives who have immigrated and remained in America. We are conducting the missionary enterprise on a large scale these days". The question arises what kind

of missionaries are we having for our ambassadors? What phase of American life do they reflect?

"America, America,

God mend thine every flaw,
Confirm thy soul in self-control
Thy liberty in law.

"America, America,

God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea".

PROGRAM SUGGESTIONS

Devotional Service.

Songs—"God's Own City", Bible Songs Hymnal No. 93.

"Oh Beautiful for Spacious Skies", Bible Songs Hymnal No. 280.

Bible Message—The Founding of the Antioch Church, Acts 11:19-30.

Posters (a) Church under construction.

(b) New Churches—found in Text or church papers.

Invitation—A "sliced" church, a

slice to be placed in envelope on which place the date and place of meeting; "slices" to be returned and fitted together during social hour. A perfect attendance means a church completely built.

Favors—A church sketched on card with, "Let us arise and build for Christ and our country". Or, Small American flags; or small pennants giving names of new churches receiving aid from the American Mission Board.

TO THE NEW YEAR

Another year has rolled around
In which both joys and griefs were found.
No doubt, a few mistakes were made,
But some of these we trust will fade.

A bright new year has come today.
And we'll start out the usual way
To make some resolutions strong,
To try to keep us from the wrong.

We each one write some sort of book.
And others on its leaves may look.
For life is like a paper white;
And when we've written, then comes night.

So may the leaf we write this year,
Be far the best we've written here;
And when our race in life is run,
We'll hear the Master say, "Well done".

—Margaret McQuiston, College Corner, O.



By Miriam Keeler, National Child Labor Committee

Sabbath, January 25, is designated as "Child Labor Sunday". While great progress has been made in the protection of childhood in this land, there are still many underprivileged children who need the protection of the law. To know the need is the first step in correcting existing evils.

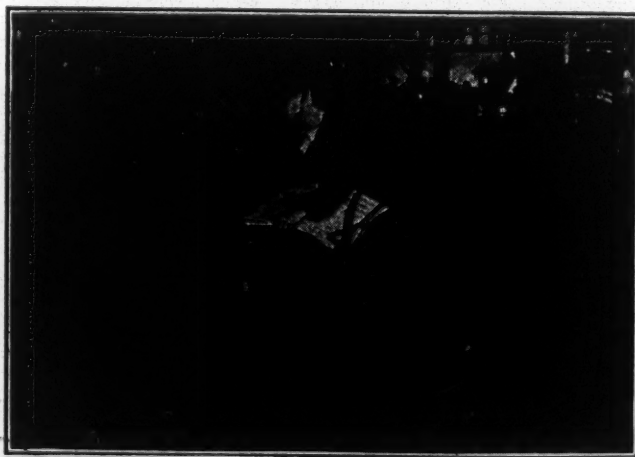
SINCE 1907 when Child Labor Day was first observed, a great deal has been done—largely as a result of the insistence of women the country over that little children belong in school and not in factories—to protect young children from harmful labor. The report of the sub-committee on child labor to the White House Conference on Child Health and Protection held in Washington last November, states:

"The employment of children of 8 and 9 and 10 years of age in factories and mines is no longer a commonplace; molds in glass factories are not now built so near the ground that only a small child can crouch beneath their handles to open and close them for the glass blowers; the little 'breaker' boy of 12 or so is no longer the common sight he used to be, with face blackened and fingers bleeding from the slate he picked bit by bit from the cataract of coal that day in

and day out roared past him down the coal breakers. Children of 11 and 12 and 13 no longer, as thousands did only twenty years ago, toil in the lint-laden air of the cotton mills 10 hours a day or through the long hours of the night. But thousands of children only slightly older do this and many another taxing and disagreeable and dangerous task as well as many a task that may not be taxing or disagreeable or

dangerous but that makes it impossible for the children to do any of the things that are believed to be essential if they are to come to maturity with health and vigor unimpaired".

The recommendations for legislation submitted by this committee include an age minimum of 16 years for employment in any occupation with the possible exception of carefully restricted employment after school and during vacations for children over 14 years in certain cases. Higher age minima are recommended for physically or morally dangerous or injurious occupations. All children should be required to attend school full time for nine months in the year or longer if the schools are in session longer, up to the age of 18, except in the case of minors over 16 who are legally employed. The 8-hour, 6-day week and 44-hour week should be the maximum for employed minors under 18



A NEWSBOY'S DREAM

Asleep on a park bench he dreams of the mother whose protection he so sorely needs.

years, and night work should be prohibited at least between 7 p.m. and 6 a.m. Young workers should not be permitted to work in places and establishments that do not conform to generally recognized standards as to cleanliness, sanitation, and safety, and employment certificates should be required for all employed minors under 18 years.

Special recommendations are made for dealing with the work of children in agriculture, canneries, tenement home work and street trades. Conditions in the street trades were found to be especially bad: large



A 15-year-old girl bottling hair tonic. This picture was taken in 1930; the job requires the girl to remain standing all day long.

numbers of the newsboys are under 10 years of age; selling until 10 or 11 o'clock at night is common, especially on Saturdays; the influence and associations of the work are demoralizing in the extreme; physical examinations of small groups of newsboys have shown that cardiac diseases, flatfoot and throat trouble are associated with newspaper selling.

No state in the Union has laws meeting all the standards outlined above, although on the other hand no

measure is recommended which has not been successfully adopted in some states, with the possible exception of the restriction on working hours for boys over 16 years. Even in Ohio, which justly prides itself on its progressive attitude in regard to child labor legislation, the legal minimum school term is only eight months a year; there is no state law regulating street trades (some Ohio Cities permit little boys of 10 and 11 to sell papers late at night); and in the last session of the Legislature a bill to provide extra compensation for minors injured while illegally employed, was defeated.

Forty-four state legislatures will be in session during 1931. Among the states in which official commissions or voluntary organizations have announced their determinations to push child labor bills this year are Pennsylvania, Illinois, Indiana, Michigan, North Carolina, Wisconsin, California, Oklahoma, Tennessee and Texas. The success or failure of the states to improve their standards of child protection, advancing at least one step of the way pointed out by the White House Conference, may be determined by the intelligence and steadfastness with which they are supported by women voters.

President Hoover said in his address at the White House Conference: "Our country has a vast majority of competent mothers. I am not so sure of the majority of competent fathers". Spoken partly in jest, this yet contains a statement of faith—and a challenge to our best endeavors.

UNITED PRESBYTERIAN MISSION LIBRARY

Riverside Drive New York 27, N. Y.

Aftermath

The testimony of a congregation. The story of the great blessing the Women's General Missionary Society brought to the church that entertained the Annual Convention in June, 1930.

THIS article endeavors to set forth a composite opinion of the members of the Greensburg church concerning the great Convention of the Women's General Missionary Society held last June. It has been compiled from a great many expressions of the men and women of this congregation as they review those happy days during the Convention.

The benefits of a great Missionary Convention to an entertaining church cannot be measured. We can only make a feeble effort to count the blessings derived therefrom. It is certain that no other activity could so broaden the missionary vision of the people, give them such an appreciation of the work and the workers and impress them with the efficiency of the organization back of the W. G. M. S.

One of the members of this congregation, a prominent Greensburg attorney, in leading the mid-week prayer meeting soon after the convention, expressed himself as follows:

"I was present at the bombardment and surrender of the City of Manila, the burning of Caloocan and the capture of Malolos, the reception for Admiral Dewey on his return to New York City, the ceremony at the unveiling of Grant's monument, and the inauguration of a President of the United States, but none of these so much impressed me as this great gathering of Christian women. Having been present for at least a part of every session, I can truthfully affirm that such social fellowship,

prayerful devotion, and reverent consecration, I have never before seen.

"The Convention gave the people of Greensburg the opportunity of meeting and learning to appreciate the individual members of the Women's Board, those faithful laborers who bear the heat and burden of the day, and whose capable business management, make Missions possible.

"Those who attended the sessions of this great Convention will never forget the sincere and inspired messages of the Missionaries—that faithful cloud of witnesses, who testified to the power of God's word in the lives of men.

"Usually such a Convention comes but once in the history of a Congregation. Those of our members who did not attend, missed the opportunity of a lifetime".

Because of the inspirational addresses during the Convention and the close association with missionaries and delegates we as a church have received a vision of Christ in His beauty and glory that has inspired us to new loyalty and new determination to do our utmost to carry out His commands.

The weeks and months of prayerful preparation for entertaining the W. G. M. S. did not fail to have a beneficial effect on the spiritual life of our congregation. Since the convention, on every hand, one hears expressions of thankfulness that Greensburg congregation had the opportunity of having the Women's Board, Missionaries from the differ-

ent fields, delegates and visitors to the convention as our guests for four delightful days last June. We feel that we know them all much better and will follow them in their work with greater interest. It is our opinion that they did a great deal more for our church than it was possible for us to do for them.

The vision of that group of missionaries as they stood on our church rostrum naming their fields of labor will never fade from our memory. Thanks be to God for their consecrated lives and the stalwart courage that is theirs.

Signed,

Members of Greensburg Church.

Shulla Burial Customs

By Mrs. D. S. Oylor

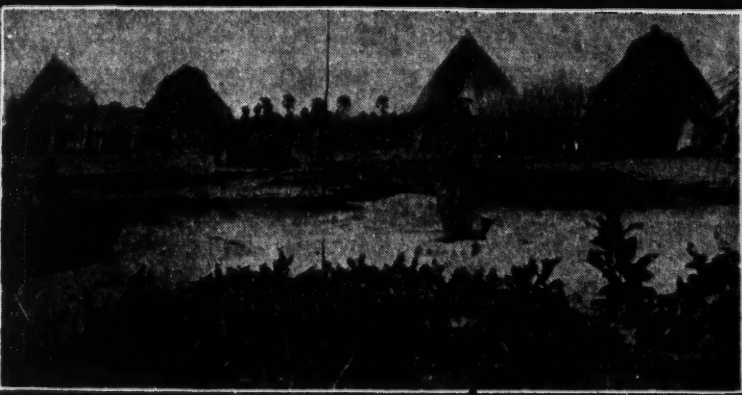
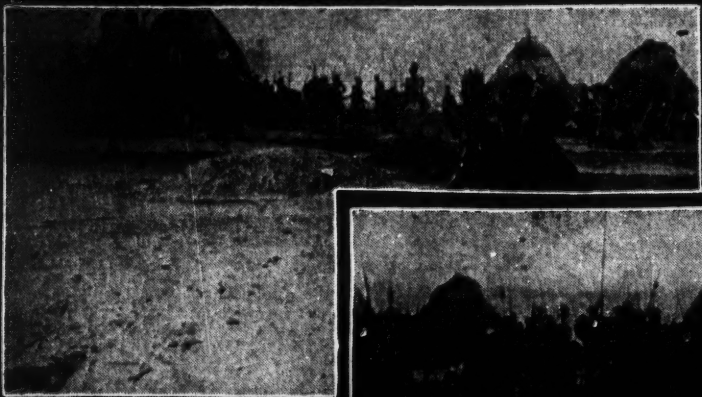
AS the steamers wend their way up and down the White Nile, which has so often been called the "River of Mystery", the passengers are able to travel in comparative comfort if they are not too particular about the temperature in the middle of the day. If such a trip is made while the rainy season is on they seem to be moving through vast pastures, and they can almost imagine that they are afloat upon the grasses which crowd down to the river bank. On the other hand, in the dry season of the year travelers seem to be passing through a vast desert, because the land is dry and parched and cracked even down to the brink of the river.

About five hundred miles south of Khartum, Sudan, or between seven and eight days journey on the river steamer, one comes to the land of the Shullas, which is only one of the numerous tribes along the White Nile. Now and then villages are passed, and during the dry season one passes many cattle pens or kraals, where the young men take the herds when the supply of grass nearer home fails. Here and there one sees natives in their typical pose with the left foot

resting upon the right knee, or vice versa, and using a spear as a prop. Picturesque and interesting is that pose to the transient who goes through the country but once, and to him it may seem that such a pose is assumed to catch the eye of the traveler.

One the other hand such a non-chalant manner of standing might give one the impression that the Shullas are care free and idle. This tribe, as well as all other pagan African tribes, are as industrious as their surroundings cause them to be. Whether primitive or civilized, men are the same the world over. We all have our worries and cares, and usually the troubles of other people seem to be slight, indeed.

When in health, the Shulla seems to lead a life void of worry, but the course of his life does not always run smoothly. Frequently sickness enters his home or his village, and it entails much of worry and annoyance. In nearly every case of illness, the native sees so much of the supernatural that he quickly places the blame upon the evil spirits which are around



SHULLA BURIAL CUSTOMS

1. The Dance begins.
2. The pots of water and the baskets of sand are in readiness. The animal in the center is the one which is to be offered as a sacrifice to the spirits of the departed.
3. The female relatives kneeling by the grave, which has just been plastered over with mud.
4. Mourners at the grave; the women relatives kneeling. Note the tobacco patch in the corner. Tobacco is the only crop which the Shullas irrigate.
5. After the mourning dance. The woman left alone is the widow who stands praying beside the grave.

about him. He reasons that since the spirits have caused the trouble they have been offended, and therefore they must be propitiated. If the afflicted one recovers he thinks that the spirits have been pleased with the offering which was made.

Very often the offering, to the mind of the native, proves ineffectual, and then death enters to take away the one for whom the offering was made. The powers, on which he placed his trust, fail him, and worse still than the failure of those occult powers is the grim tragedy which faces him—the loved one has gone on the long road to which there is no back trail.

No system of religion is his, which gives him hope beyond the grave. Some of them insist that the spirit of the dead lives beyond the grave, while others deny a future life; in the latter assertion they are not consistent because they make offerings to the spirits of the departed. In attitudes of dejection the old people gather in the village where death has entered, while all the young folks leave because they are afraid of the spirit of death and evil. Only the old or infirm go near the corpse or the grave because they are certain that death loves a shining mark. There is only one exception to this rule, and that is in case one of their fellow tribesmen has been killed in battle.

The body of one who dies through disease is prepared for burial inside of the house, while that of one who dies in battle is prepared outside of the house. In burial many problems come up which must be solved by those in charge of the ceremonies. If the deceased is taken out to a cemetery to be buried his spirit will not

be happy, and in the spirit world it will spread the report that his village was anxious to get rid of him. Such a spirit is credited with becoming very angry, and will sooner or later wreak vengeance on those who cast him out. For this reason most burials take place just outside of the house where death took place, and in the case of a chief, or a respected old man, or the wife of a king, the grave is made inside of the house, and later the walls are knocked down over the grave.

The trouble in this type of burial occurs in later years; as the years come and go there arises a people who knew not the deceased, and in their ignorance of his likes and dislikes they may do something to anger the spirit of the departed. In that case the spirit returns to the village to avenge himself of the injury which has been done to him. This spirit will in all probability take up his abode in the house of the one who injured him the most; then the occupant of the house will dream of danger and death, and these dreams will continue until some violent death comes to him, unless he takes steps to break the power of the dreams. Sometimes the spirits of the departed become so numerous and so violent that the people abandon the old village and pick out a new site upon which to build.

The chief exception to burial in the village is in the case of one who is struck by lightning. In such a case the body is left just where it falls. If death occurred in the house, the walls are pulled down over the corpse, and the ruins form the grave. If death occurred out in the open while

a man worked in a field, or journeyed by the road, then the body is permitted to lie where the lightning cast it to the earth; and each passer-by takes a bit of earth and casts it upon the corpse until it is buried. The family of one who is struck by lightning is considered a favored one because the members have offered a sacrifice to the spirit of rain. None of them are anxious to be struck by lightning, but when one of the family is taken in this way the others feel that a special blessing is coming to them, and for this reason they do not mourn for the departed as they would for one who dies by disease.

After the location of the grave has been chosen a sacrifice must be offered before the diggers will begin their work. This sacrifice is supposed to be beaten to death by clubs instead of being speared. The usual sacrifice for digging a grave is a sheep or a goat, though it may be possible for a poor family to give only a chicken and in the case of a very rich family an ox may be sacrificed.

The grave-diggers are the very old men of the village. They believe that if a hale, hearty person assists in the digging that the spirit of death will immediately claim him. While the grave is open all young people make a wide detour, but after it is filled in they may approach as close as they like.

The earth is very hard, and it is no easy matter to dig a grave. In the old days they often dug a grave by picking the earth loose with spears; now many of them have mattocks in their villages, or are able to borrow one. The grave is made thirty or more inches in width, and about two

or three feet deep. Then the deceased is measured, and for this operation reeds or corn-stalks are used. Shullas have no tailors to measure them for their clothes, and in normal times their first experience at being measured comes after death. Naturally they object to being measured while living because it always brings sinister thoughts to their minds.

After the body is measured a niche is made in the bottom of the grave, and this exactly fits the body of the deceased. The next step is to prepare the grave for the body. Some very small branches are cut from the higlig tree and laid in this niche. The Shullas sleep on tanned cow hides, and when death occurs the man in charge of the burial ceremonies takes the tanned hide which was used by the deceased during his life, and spreads it on these branches, seeing to it that one-half overlaps. The corpse is laid on the part which is spread on the branches and is covered by the remainder. While the body is being lowered into its place a mud mortar has been prepared and rolled into large balls. These balls are plastered about the edge of the tanned hide and thus the niche is sealed.

While the grave digging is going on, the old women are busy in the house preparing the corpse for burial. It is washed and laid out on a light ambach raft, and then wrapped in a piece of muslin. A chicken which has been beaten to death is laid under one cheek. The deceased is carried out of the small door of the house, but never out of the opening which serves as a gateway to the cornstalk or thorn fence about the house. When the carriers reach this fence they break through it instead of going

through the gateway. As the body is being carried along the old women prance about the village, ringing cowbells. Often when the deceased is a man, a woman precedes the carriers, holding aloft some of his ornaments or weapons.

After the niche containing the corpse is well-sealed some one takes a bit of earth in his hand, and breaks it over the niche, and then the people begin to fill in the grave. When this work is partially finished some one takes the chicken which was carried out under the head of the corpse, and standing with his back to the grave, throws the bird behind himself into the grave. Then the reeds or cornstalks, which were used as measuring rods, are broken up and cast into the grave in the same way. Finally the grave is filled up and rounded out.

Following this procedure the young men dash into the village with their shields, spears and clubs, and perform certain military maneuvers, while they thrust their spears into the air to drive away the evil spirits. Last of all, thorn branches are placed on the grave.

These thorn branches are usually left in place three days, though the time is not absolutely fixed. Early in the morning on the third day the people assemble while the old women perform a ceremony which is called, "Putting sand on the grave". A mud mortar with plenty of sand in it is plastered over the grave, after the thorns have been removed, and then all the people go down to the river to bathe. In some cases, even the herd of cattle belonging to the deceased are driven down to the river for this ceremonial cleansing.

Usually in October of each year

each village holds a mourning for those who have died in their midst during the preceding year, and at that time cattle are sacrificed. The number, in each case, depends upon the wealth of the deceased and his relatives. The evening before the appointed day is observed as a time of mourning. The dance is held the next morning, and just before noon the devoted cattle are sacrificed. They are first led about the village, and then are taken to the boundaries of the village where each animal is given a slight spear wound, which is not supposed to be fatal but just enough to excite it. If the animals run away from the village it is considered a good omen, and the people will think that the evil spirit has departed from their midst; on the other hand, if the animal runs into the village then other deaths will follow. As each animal dashes away all the young warriors give pursuit, casting their spears at it as they go. After the animal has been sacrificed in this way the meat is divided among the villages which have sent delegations to the mourning.

Such mournings are made places of great display. The relatives display their love for the departed by the size of their offering of cattle, and the participating villages show their respect by the size of the delegations which they sent to the mourning.

Graves often become shrines for the family of the deceased. This is particularly true of the graves of parents. The children often go to the graves of their parents when they are in trouble, and pray to their departed spirits, asking that they may act as intercessors with God, and thus win His favor.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

ON THE MOUNTAIN TOP THE STORY OF THE SIALKOT CONVENTION FOR 1930

By Miss Gertrude Zink, Sangla Hill, India.

One of the mountain top experiences of the year for many of the Punjab Christians, yes and many from other parts of India, is the Sialkot Convention. As it could not be held last year because of the cholera epidemic, we were much in prayer that a double blessing might be received this year, and it was truly a blessed time.

Saturday and Sabbath, which are the "great days of the feast" the large tent with a seating capacity of over 2,000 was filled to overflowing. Many men, women and children had to be content with sitting around on the ground outside. Such an inspiring sight to see the people gathered together there! They sit on matting on the floor, and aside from the number seated there are babies sound asleep occupying almost every available space among the women. This is of course especially true during the evening meetings. Following what seems to be a world-wide custom the small children and babies are cared for by their mothers while the father is free to hear all that goes on and only himself for whom to be responsible. The front of the tent is occupied by the women, the men seated in the rear.

The first order of the day was at 6:00 a.m. when the bugler stationed himself on the roof of the center building and sounded a reveille of his own invention. At 7:00 a.m. the first meal was served, and from 7:45 to 8:15 was set aside as a time for quiet. At 8:30 the morning meeting, Bible study, was held.

"ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD"

While the adults were gathering for the Bible study, two or three teachers might be seen anywhere near the big tent calling in the children for their daily meeting. This served a double purpose of teaching the children and letting them share in the benefits of the convention, and of keeping them from the parents that they might have a better opportunity of hearing.

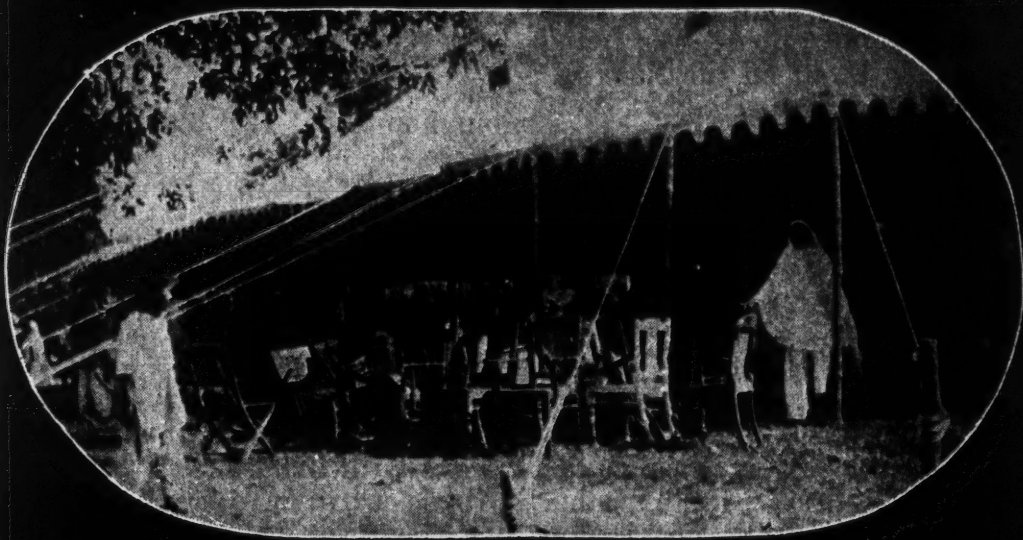
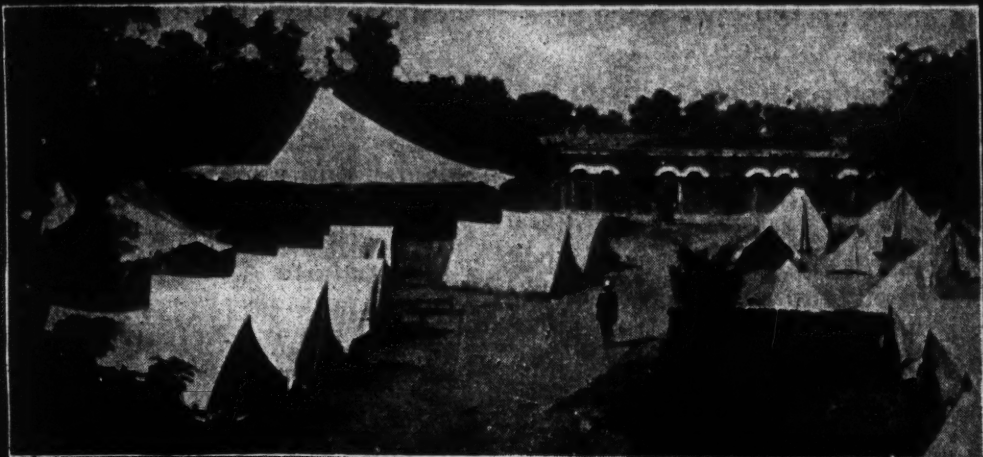
The children's meetings were well attended, from 150 to 225 present every day. After an hour or so of classes and a sort of week day Sabbath School, there were games in order to keep the children occupied during the two hours of the morning meeting in the tent.

The Bible studies were very inspiring and helpful. The subject of the convention was, "The Holy Spirit", and the studies were on that subject. The necessity of being emptied that we might be filled, the fruits of the Spirit in our lives and the effects on the lives of others, and other phases of the subject were presented in a very splendid and practical manner.

BREAKING BREAD TOGETHER

At 11:00 the noon meal was served, and Indians and missionaries alike sat on the floor at little low tables. The serving was cafeteria order, each one serving himself. Spoons were sold for four and eight cents and when the spoons were turned in the money was returned. The food was reasonable and very good. Great credit is due to those who managed so beautifully. The aim is to keep the food as cheap as possible in order that the convention may not be too expensive for the very poor.

In the afternoon at 1:30 was a Punjabi meeting for all who cared to attend and at the same time a special meeting for young women and girls.



SCENES AT THE SIALKOT CONVENTION

1. A row of tents with the large tent in the background. The large tent was formerly used as a meeting tent but is now used as a sleeping tent for those who do not want to pay for the use of any other.
2. Chairs in Line—two cents a meeting.
3. Looking toward the interior of the meeting tent. A very small portion is shown.

Both meetings were well attended, often as many as 150 girls were present at their special meeting.

IN OUR OWN TONGUE

After tea was the English meeting. These meetings were very helpful. They were especially helpful to many of us who have very few opportunities during the year to hear the Gospel preached in our mother tongue. Then, too, this was the one meeting each day when one could sit on a chair free of charge! For the regular meetings one paid two cents rent for the use of a chair for a meeting. Most of us preferred chairs, some having tried the floor once and failed! We found it rather hard to sit on the floor for a couple of hours, especially if there didn't happen to be room to wiggle a bit.

The evening meetings were usually the largest. In addition to those staying on the convention grounds many came from Sialkot City. The singing was good, and especially impressive when the group sang with bowed heads "Whither shall I go from Thy Spirit? or Whither shall I flee from Thy Presence?" and on through the next few verses of the 139th psalm. This was chosen as the convention psalm.

"IN REMEMBRANCE"

On Sabbath morning at 6:30 we gathered together in the tent for the celebration of the Lord's Supper. One could not but be impressed with the reverence with which the people came into the tent. It is such a temptation to visit with each other on the way to and from meetings, and at every service but this one the people seemed to yield to the temptation, and who can blame them? But Sabbath morning they came in reverently and quietly, and remained so in quiet communion during the entire service. There is something nice about meeting there for communion before we have had visits with each other, and before we have partaken of our morning meal. There partaking of the

same sacrament were people from many parts of India, including places as far away as Assam and Burma, there were people from England, Scotland, Ireland, Australia, New Zealand, United States and Canada, Sweden and other countries probably. There were Presbyterians of two or three different sects, Methodists, Episcopalians and others. People of many languages, races and denominations all bowing before one Lord and Father.

The convention is over for another year, but its results who can know? The real test comes not during the convention, for "The end of the conference is the beginning of the conflict". May each one of us carry to our homes the real blessings received there, and may each day bring us nearer to the Source of all good things.

HIGH POINTS IN THE ADDRESSES AT SIALKOT CONVENTION

"The Holy Spirit Himself maketh intercessions for us". He prays for things of supreme importance. He prays with unspeakable passion. He prays according to the Will of God. Do we accept the doctrine of substitution of prayer by the Holy Spirit as we accept the doctrine of the substitution of death by Christ?

Peter associated himself with the enemies of Christ, hence his temptation and fall. He was not led by the Spirit to that temptation. Christ was led by the Spirit into the wilderness and through the Spirit to victory.

If the Holy Spirit was to witness to Christ's purity He had to be with Him when He was tempted.

At the time of Christ's baptism the Holy Spirit came not as the wind or as power, no need of enthusiasm to arise; not as fire, no need of cleansing; but as a dove signifying love, fidelity and loyalty. The dove was the only bird ever sacrificed on a Jewish altar.

The wonder working power of Christ had its secret not in His

divinity, but in His perfect yielding to the Holy Spirit. In Him there was no hindrance by sin or by disobedience. The divine Spirit found a perfect medium for His operation upon the bodies, the minds and the souls of men. Miracles as seen in the work of Christ and the early apostles have largely ceased because "by compromise with the world, the Church has got out of touch with the pure grace of God". (Cairns)

Have you considered what is really meant when we speak of the perfection of Christ? One self-seeking aim; one moment of boastfulness, or petulance, or embitterment; one single thought of sin; one touch of unrighteous anger or impatience—all or any of these would have vitiated the sacrifice by which the world was to be redeemed. And He offered Himself "without spot through the Eternal Spirit".

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

THE DELTA CAR

Desuk, Egypt, Oct. 18th, 1930.

To the Readers of the Magazine,
My very dear friends:

How many times I have wished that you who are much interested in all this work out here in Egypt could see it as I am seeing it these days since my return after an absence of a year and four months of furlough.

WELCOME HOME

The first thing which gives one thrills and heart throbs is the hearty welcome always given to the ones returning from a furlough—the group of fellow missionaries at the Railway Station with their eager faces full of loving greetings; the Egyptian friends who from day to day drop in to the Mission House to welcome us back as soon as the news spreads throughout the town and surrounding villages that "So and So" has returned.

THE GROWING WORK

Then the pleasing changes and advances in the work is another cause for rejoicing—the newly built ward in the Hospital, and the new residence for the faithful and hard working nurses; the yearly opening of the Community Center Work with upwards of a hundred young women of Tanta, fairly equally divided between Moslem and Coptic, eagerly drinking in the message which their efficient

leader, Miss Laura B. Wright gives about how to use their "Leisure Hours" and the presenting of well-worked out plans for the using of some of these leisure hours in the Community Center Rooms planned, built, and furnished by some of the rest of us in previous years. When by-gone visions become realities, of course, it is a very real cause for rejoicing and thanksgiving.

NEW LIFE COMES TO THE VILLAGE

But I think my keenest joy has come as I go about in the Delta Car these days out among these Delta villages. There is a village about twenty miles from Tanta, the village of Bissium which we all call a village because of the very primitive character of its life. Its population ranges in the neighborhood of 10,000 inhabitants. The growth of our work in this village has been slow but with a gradual advance throughout the years since the first beginnings were made by Dr. J. Kelly Giffen more than forty years ago, later carried on by the late Dr. Kruidenier, following him a succession of ever changing missionaries who can each one testify to the ups and downs of the work in Bissium. Also many different Egyptian workers, some of greater, some of lesser efficiency have added their important part to the development of this growing work. Today a nicely arranged, well located build-

ing at the edge of the town is nearly finished and we feel that a new era has dawned for the work of the Lord in Bissium. This building will serve as a school building for the boys' school as well as a place of worship for the local congregation, the largest room being so arranged as to serve as chapel for the Boys' school and church for the congregation.

THE DAY OF THE FEAST

Dr. J. H. Boyd has put his usual enthusiasm into the local members so that much of the work towards the erection and finishing of the building has been voluntary and it is an interesting story which he could tell

about this one or that one who has given his contribution in work. The other day all these workmen had dinner together with Dr. Boyd as host who brought the dinner in a fireless cooker all the way from Tanta in his faithful Ford. I heard all about the good things they had to eat from the women whom we women missionaries visited in the homes.

Next time I'll tell you about the women's work in Bissium of which I am justly proud.

Love and best wishes for all who read the Magazine,

Yours in our Master's service,
Minnehaha Finney.

SUDAN

Mrs. R. F. Shields, Editor

FROM MOUNTAIN TOP TO VALLEY

By Miss C. Blanche Soule, Nasser, Sudan

A real vacation in a land of mountains with their snow-capped peaks came to an end. I got back to Nasser the last day of August. It is very wonderful to have an opportunity of spending a time in a land where intense heat is not known. To be very thoroughly cooled off is a very pleasant sensation. But the best part of a vacation is the getting back home.

I have heard it said that there is nothing at Nasser except mosquitoes, mud and Nuers. Maybe, that is all there is to be found here, but of each there is no lack.

During the rainy season there is plenty of mud. And such mud! It is like "Happy Hooligan's" smile, it won't come off. The mosquitoes multiply very fast during the rainy season and the malarial ones are a real menace. There are quite a lot of the other kind, the ones that do plenty of biting, but then Nasser is not unique along that line.

"OUR OWN PEOPLE"

But what of our Nuers? They are our very own people, and need all the

love, and the sympathy and help we can give them.

I certainly was glad to get back to my family. Baby Ret is now two years old. He runs everywhere and tries very hard to talk and sing. He is four-fourths boy. He gets very spunky at times and delights in putting one over on my girls who help me care for these babies. He is cunning and dear and with all his faults we love him still.

Nya Mer, the oldest baby girl, was two years old this month. She is quieter than Ret, and is a dear helpful little tot. She, too, tries hard to talk and sing. Ret is a little mischief and loves to tease, but Nya Mer can usually take her own part. Of course they spat, and there is weeping and wailing, but that always goes with raising children. It really proves to me that they are quite normal.

Nya Ret, the second little girl, was a year old in May. She walks everywhere, climbs everything climbable, gets a tumble once in a while, but she gets up and tries it again.

The two older babies reached the climbing stage long ago, and they are still at it. With three little people getting into things, you know that

many of my breakable and tearable things must be put high. However, they are very dear children and we are so thankful that they are well and strong.

WHOLESONE RIVALRY

Two tiny baby girls were brought to the Mission just shortly before I got back from my vacation. The first one was about three weeks old and the second one six hours old. Mrs. Smith's house was full to running over. She had all of the babies while I was away on vacation.

You know Mr. and Mrs. Smith's two daughters, Mary and Ellen are here. It is a great joy to have these two young women with us this year. They were here as little girls, then when Mr. and Mrs. Smith came back from furlough in 1922, they were left in Egypt. Dr. and Mrs. Finley were real parents to those two little girls. Mary and Ellen lived with them until Shutz School was opened, and now they are through at the Shutz school and will be with their parents this year before going to America to go on with their schooling.

Now, I will come back to the two tiny babies. Mary Smith is taking care of the first one brought in, the one about three weeks old. Mrs. Smith and Ellen are taking care of the second one. I think Mrs. Smith gave all the care at first, for the baby was only six hours old. She said that she was frightened for she had never taken care of a tiny new-born baby. Ellen is taking more care of the baby now. It is lots of fun. There is quite a bit of rivalry. Mary says her baby is much the nicer baby and Mrs. Smith and Ellen say theirs is the nicer.

I am glad that Mary and Ellen are having this opportunity of learning to care for little babies.

When I was doing hospital work in America, I had wealthy mothers come to me, asking me if I would arrange a six to eight week's course for their daughters. They wanted their daughters to know how to care for

children and especially little babies. They were willing to pay well for such a course. Don't tell me that the Mission Field does not have its opportunities.

I have known and do know some people who think we poor mistaken missionaries give up so much to come to the Mission Field, and the only feeling they have for us is one of pity. Isn't it a pity that they cannot know the real joy we have?

A GREAT ADVANCE STEP

I did tell you last year that a number of our Christians were giving the Messages at the church services. During this summer, Mr. Smith began having them take entire charge of the service. Mr. Smith sits back with the congregation.

This is one step more, and we are thankful for every advance step taken. Don't feel that because these few of our Christians are preaching, that you do not need to pray for them as much as you did. We are in a land where there is terrible moral sin, and we can know little of the awful temptations that are rife. Will you pray more earnestly for our Christians that they may be growing Christians and may, by the help of the Spirit be able to withstand the evil one? The Holy Spirit must be the Teacher to lead them into cleaner thinking, desiring and living. The battle is on, pray more and more.

A MORNING WITH THE BIBLE WOMEN

By Miss E. Verna Pillow, Omdurman, Sudan

Seven or eight in a five passenger Ford! This is not unusual of course for a "Lizzy" and this one lives up to the wonderful reputation. It was one Monday morning when seven of us piled in and started for "el Aisaseer". Our load consisted of Miss Marguerite McClellan, four Bible women, Mohammed, the boy who looks after the car, and myself. Right now I want to congratulate Miss McClellan for be-

ing able to find her way around all the twists and turns, alleys and what might be called streets, to deposit the Bible women at their various stations, and doing it without landing in a half-dozen ditches, and successfully honking all the pedestrians and donkeys out of the way without hitting one.

"El Aisaseer" is a section of Omdurman where several new classes have just been opened. This morning I accompanied Miss McClellan and Sitt Erada to some homes where lessons had been started just the week before. In the first place were two pupils, a mother and a daughter. We were escorted to an "angereeb" (native bed) over which was spread a clean sheet for us to sit on. Several children either looking in a window or standing around in the room were very curious to hear the lessons and the Bible story, that was given afterwards.

Upon leaving this house we found an old man waiting outside to see us. He immediately explained that he wanted us to go to his home to teach his granddaughters. Miss McClellan said we could come a little later but had another lesson to give just then. This caused a good deal of excitement on the part of the man who waved his hands and informed us that he had stopped his work in order to come and get us. It was no use to argue further so off we started, following him around a whole lot more twists and turns. Just as we were beginning to wonder how much further he was going to take us, we arrived at the house where we found three bright looking girls, to whom Erada gave lessons. This, however, proved to be just the starting point for from these girls we learned of some more desiring lessons. We found these to be five Sudanese girls all in one "hosh". These we promised to take on the next week. We had no sooner left than we met a woman who directed us to another place where four more wished to become pupils. The fact

is that before we were through there were fifteen new ones besides six taken on the previous week. My! I hear you say, "What a wonderful opportunity"! Truly it is this, but we have only one teacher for this group of places and twenty-one pupils is more than she can handle in one morning. Pray with us that the means will be supplied to meet the need. We believe God is opening these doors; He is able.

On the way home we called at the "hosh" where Sitt Nageea was giving her last lesson for the morning. This was a most interesting place. In one corner of the room a woman was preparing dinner. She was cooking it over a fire made in one of these five gallon oil cans, that the natives use here for so many things. There were four "angereeb" in the room. On one a woman sat fixing hair which is braided into long thin braids. The women wear this attached to their own hair which is fairly short. In front of her were four or five children sitting on chairs or standing. On another an old lady was trying to keep a baby from crying. On still another were the four pupils of Sitt Nageea who sat intensely interested as she read from the New Testament. They were as delighted as could be over the picture cards they received at the close of the lesson. We sat on the fourth bed and looked on. Every once in a while, one of the group would have to leave what she was doing and chase a goat away who insisted on helping himself to some sort of "goolash" that was in a bucket near the door. A calf tied just outside the door added its melodious voice to the whole procedure.

After going the rounds to pick up the other Bible women, we returned home. Thus ended a perfect morning but we were left wondering how to handle these and perhaps many more requests for lessons that will no doubt come when the news spreads.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

CHRISTMAS IN ADDIS ABABA

By Miss Florence D. White, Addis Ababa

On January 7th, 1930 we celebrated the birth of our Lord Jesus Christ according to the Ethiopian calendar. For some time our people had been looking ahead to this great day. New Christmas songs were learned; old Christmas songs revived, and best of all the natives themselves were to act out the Christmas story, as their beloved Ato Gobre read it in the Amharic. On their Christmas eve the program was given. Shepherds looking very much like those we see around us every day, awakened by the great light and the Angel, followed the Star to the manger. King Herod on his throne listened to the prophecy read by the priest; Wise men bringing their gifts, and Joseph and Mary, with the Babe lying in the manger all pictured the Bible narrative. It was most impressive and we hope brought the Birth of our Saviour to them in a very real way.

The next day was Christmas, and the day of the Kiddies' big party. Since their idea of a wonderful time is to put up a tent, we had our trek tent stretched over a small pine tree, which they, in great joy, helped to decorate. The party was to be at 3 p.m. and all the little urchins of the Sabbath School were on hand early ready to begin. The tent was dark-

ened and while the candles burned, and the little tree sparkled, they listened very intently to the story of how the Baby Jesus came to the world to save all people from their sins. Then they sang "Away in a Manger" and "There is born to you this Day". On the tree were many interesting gifts from our own Juniors at home, and some bags of "Sukah" (candy). These were received with broad smiles and profound bows. Meanwhile the portable "Vic" played "Hark the Herald Angels Sing", etc. Amidst much smacking of lips as they ate their candy, they looked at their gifts and at their neighbors', then carefully wrapped them up in their *shammas*, and were ready for the games. Out under the trees were jars of lemonade, and cookies as well as bananas, and it was twilight before the last one had turned his steps homeward.

At 6:30 a feast was given to the people on our compound with their families and ninety-seven enjoyed barbecued meat, and their favorite menu with it. Mr. Russell has the barbecue art to a finish, and it was a rare treat to all of us. After they had been satisfied thoroughly with food, they were given a message on the coming of the Lord Jesus into the world and what it means to them. Pray that these proud hearts may be broken for the love of Jesus and may be surrendered to Him.

"LONG LIVE THE KING"

The whole world has been interested in the coronation of the King of Ethiopia. Ras Tafari who has for years been the Regent of Ethiopia, now becomes King—Haila Salasi.

Ethiopia has had a remarkable history, claiming never to have been conquered. It is the only nation in Africa save Liberia that has not been brought under the rule of white men.

Haila Salasi is an enlightened man and has already done much for his nation. His great kindness to our work and workers is greatly appreciated by the whole church.

We are eagerly awaiting a full report of the coronation, which our missionaries attended.

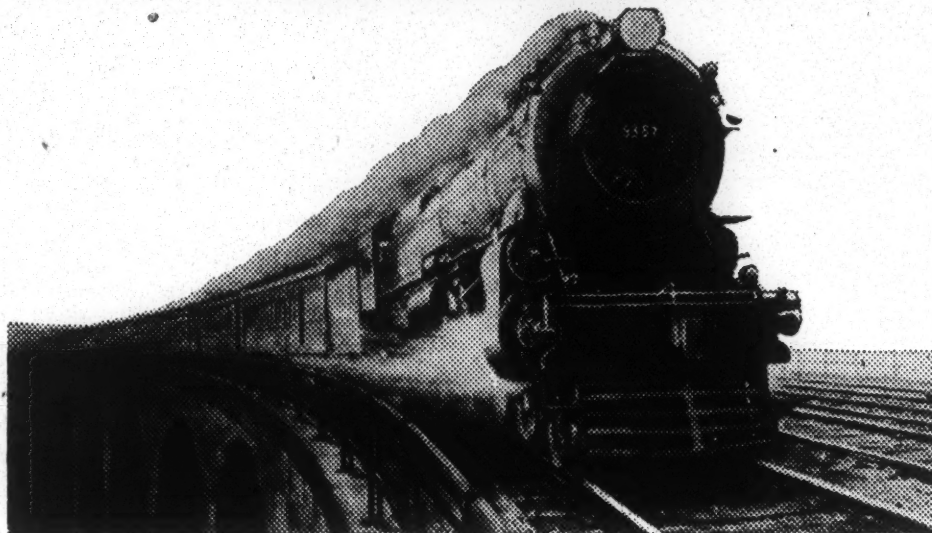
Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

THE ANNUAL CONVENTION

By Mrs. W. P. Wiegeling, Railroad Secretary, Youngstown, Ohio.

THE W. G. M. S. SPECIAL



Bound this coming June for Everett, Washington for the 48th annual Convention of the W. G. M. S.

I will say nothing of the uplifting and inspiring program that will be prepared and presented by our President, but will try to interest you in the trip and the good time we will have together on the Special.

The City of Everett on Puget Sound and Pacific Highway is at the very center of a Wonderland, and is a fast growing modern city with a population of 37,000 progressive persons. Its splendid location affords an ideal headquarters for a long or short vacation, as no other spot on earth offers such diversity of scenery. Salt water, intriguing islands, fresh water lakes, and mountain resorts may all be visited the same day, as Everett has all within a radius of only a few miles.

EVERETT

"Where the rails and the trails of the eastern lands first meet the sails of the western seas"!

In the center of a vast territory rich in an abundance of natural resources, the city is ideally located on one of the best land-locked deep water harbors on the Pacific Coast.

The motorist coming from Seattle, 28 miles away, on the Pacific Highway, stops at the south entrance to receive Everett's welcome from a magnificent Totem pole. To the east, on the right, rise the Cascades, a series of majestic mountain peaks, grand sentinels which call lovers of nature to a playground of vastness and of beauty unexcelled.

Coming into the city from the north the visitor beholds a panorama of industrial activity on either side of a series of the finest highway bridges



IN SCENIC WASHINGTON

in the West. Two of the world's largest lumber mills are just a representation of the score of similar mills lining Everett's harbor.

The Big 4 Inn and the Monte Cristo—Into the "Alps of America", where the Big 4 Inn, an ultra-modern hostelry in the depths of a primeval forest, nestles comfortably at the foot of Big 4 Mountain, 11 miles from Everett. No area in the world can offer a spot more beautiful than this Monte Cristo charm land.

Glacier Peak recreational area for "the fellow who wants to hike" is 45 miles east of Everett and right in the heart of the Cascades—giant trees, roaring streams, gems of lakes, vast parks of Scotch heather, Alpine flowers everywhere, the world's greatest glaciers, ridge after ridge of snow-capped mountains. Everything furnished at a very nominal charge.

Whidby Island—Across the harbor by ferry and up the rhododendron-lined roads to the greenbank farms, to Fort Casey and to see the "Old Block House" at Coupeville. Then on north to Deception Pass to ferry back to the mainland in an island loop trip for one day out of Everett.

From Chicago we will have special Pullman Tourist sleepers of the latest type which will be very comfortable and are much cheaper than regular Pullman. However, if a sufficient number prefer regular Pullman we will be glad to add this to our equipment. We will have our own diner and lounge observation car.

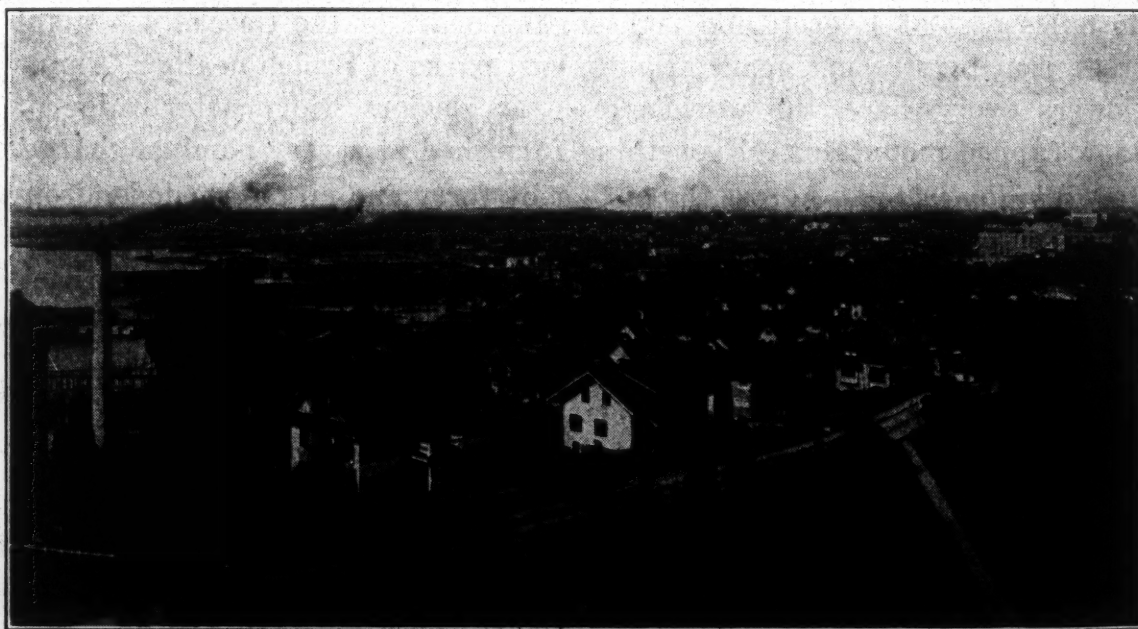
Those who went on The Special to Los Angeles in 1923 have not forgotten the good time we had enroute. The Christian fellowship, worship and praise all along the way.



PORTLAND, OREGON, AND MT. HOOD

The round trip from Pittsburgh is \$113.01. Tourist sleeper from Chicago, lower \$12.38; upper \$9.90. Pullman lower \$23.63; upper \$18.90.

Everett has splendid hotels at very reasonable prices. Plans are being made to entertain all who so desire in homes. We will tell you about this later.



EVERETT, WASHINGTON

Where the Annual Convention of the W. G. M. S. will be held June 1930

THE WORLD DAY OF PRAYER IN A TEXAS VILLAGE

By (Mrs. John M.) Sallie L. Hanna, Dallas, Texas

Member of Joint Committee on World Day of Prayer, representing the Y. W. C. A.

It is a clear sunlit day in 1930, an early spring day with a bit of lingering winter in the chemistry of her invigorating breezes—breezes compounded from great western plains, soft East Texas shadows and moisture giving streams which at this season of the year rush tumultuously South to the embrace of warm Gulf waters.

On a rolling prairie of this vast state's richest cotton section stands a typical small town of some 1500 souls, a town almost within the urban area of a growing North Texas city and yet because of rich agricultural interests and seventeen miles of intervening highway, retaining much of the individuality and self-absorption of the isolated community. On her main street, merchants continue to stimulate near-by farm trade by the generous carry over from crop to crop of former days. Bygone traditions and conventions are everywhere in evidence and yet, into this familiar town setting has crept the urge of urban ways; the modern brick cottage with its Spanish influence, the many-windowed school buildings, the modishly dressed women and girls, and eclipsing all of these, hugh church buildings with a united seating capacity, it would seem, for every inhabitant for miles around, churches emphasizing denominational ambition in a day of growing Christian unity!

On this day of Texas sunshine, one of these churches is opening its doors for a unique experience, cross-cutting these denominational lines and uniting Christian people of every creed in the bonds of a common aspiration. It is the annual observance of the World Day of Prayer and from every denomination in this delightful little community have come women leaders, young and old to join in using the splendid program material suggested by the earnest committee of the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions.

A local committee has been hard at work. Weeks ago they distributed the "Call to Prayer". They have carefully studied Miss Kim's stimulating program, "That Jesus May Be Lifted Up" and Miss Paxton's special service of consecration, "Looking Unto Jesus", and have developed their own program, a series of fifteen minute studies and devotionals that have been assigned to groups within each church and that are given in a way that thrills one's soul, as the able woman and girl leadership of our small community in the far Southwest is recognized. What strength and consecration is conserved in these church centers of our small communities? What charm of manner, naturalness of presentation, directness of interpretation! What understanding and willingness to sacrifice!

And as the hours roll by, for it has been planned that the program consume three quiet, searching hours, what an enlarged sense of the great world family of which we are a part, of women and girls in forty-five countries of the world praying with us that He may draw all people unto Him, of women and girls of countless centers in our own United States, of

every age and creed and circumstance taking a fresh grasp together on God's sure promises, and pleading for that effective power in prayer that shall hasten the coming of Jesus Christ into the lives of those of every race and tongue and tribe.

The windows are open to the East, the quiet of the flower-decked auditorium is the quiet of the blessed hour of prayer, but somehow, through that wide-flung sash, there seems the sound of many voices, the binding of the petitions of all the world, and as finally the sweet young girls present our offerings and we realize the unifying power of our gifts as well as of our prayers, we find ourselves wishing that women and girls everywhere might catch the significance of this international, interdenominational effort, and join hands and hearts and spirits around the world in the spring of 1931 in stressing our theme for the coming year, "Ye Shall Be My Witnesses" and in summoning all our latent impulses and unused talents to witness to a Savior's power to lead us on through the confusion and restlessness of our present day.

Some one has said, "Courage is fear that has said its prayers". Have we fears of changing conditions, of pressing problems, of our own inadequacy? Shall not our fears lift pleading hands to our Father, who is more willing to give than earthly parents are to give gifts to their children, and shall not our fears rise from that witnessing day of prayer as *courage*, God-given and therefore invincible? Shall we not as women and girls of many creeds seek the *courage* of this one day in three hundred and sixty-five, as we gather in groups all around the world? Shall we forget divisive interests and beliefs, and see only our one great united objective "that Jesus may be lifted up" and our one great united desire that we may be "witnesses", and shall we not taste afresh the joy of the early Christian church as we hold this our day "in common" and look out together toward our varied fields of opportunity?

The date for this outstanding day in 1931 is February 20. The hours and program can be adapted to individual needs. Do write at once to your own denominational headquarters for supply of literature, "and begin now to make ready our coming united observance. We need *you* and your church group to make our world-wide Day of Prayer complete. What a Texas village has done can be duplicated in your community and mine, and their blessing may be also ours.

The materials are the Program, "Ye Shall Be My Witnesses, 2c, \$1.75 per 100; "Suggestions to Leaders", free with sample program or order for programs; "A Call to Prayer", free, "A Call to Prayer to Young People", free; A Service of Consecration, "Looking Unto Jesus", 10c; poster, 10c; seals, 25c per 100, \$1.75 per 1000; History of World Day of Prayer, mimeographed, free; Project Sheet (a picture and paragraph about each of the four projects), free; several dramatizations of the projects, some printed, some minimeographed, variously priced. Order from Literature Secretary, 904 Publication Building, Pittsburgh, Pa.

EGYPT OLD AND NEW

"You will not know Egypt". That was what I was told over and over again. "Egypt has changed; there is a new Egypt today".

Did I know Egypt? From the moment I had my first glimpse of the fertile Delta with its verdant fields I knew it was the same rich country. At times as I looked around I lost all sense of time. There were the pyramids, that have stood for more than five thousand years that seems as eternal as the hills themselves; there was the sphinx with his "sad tranquil mien" gazing toward the East with his riddle still unsolved; there was the desert with its endless monotony and yet with its charm; there was the Nile River that

" . . . flows through old hushed Egypt and its sands,
Like some grave mighty thought threading a dream".

And there were those farmers. I saw them—was it only last week? holding their primitive plows which were drawn by a donkey and a camel, or a donkey and a cow; those little boys riding the *gamoosas* down into the water—yes I saw them just the other day; those women with the heavy burdens and those walking with military erectness carrying five gallon jars of water on their heads and that one with the sickly baby astride her shoulder—surely I saw them yesterday. And that woman who looked at me over her veil gave signs of recognition: Yes that must have been Sitt Gameela: but no, the calendar said, "Perhaps Sitt Gameela's daughter!"

The back streets of Cairo—were they the same? Exactly. The same houses, the same narrow streets, the same swarming population. And the mud villages? Were these the same houses? Unless there had been some rains in the intervening years, they were perhaps the same. The crumbling walls, the old thatch of corn stalks and palm branches gave evidence of great age.

But there were changes. There was a new Egypt too. Some old streets in Cairo had been widened into lovely boulevards; new buildings had been erected, modern new suburbs had grown up and the new Cairo was more beautiful than ever. Government schools had increased; Ophthalmic hospitals and clinics had made a great improvement in the eyes of the people; more Egyptians were traveling abroad, knowledge had increased; the Government was struggling with "racketeers". The New Women of Egypt had found their voice and were making demands upon the government; they were asking for a hearing in the courts, protection for homeless children, better sanitation, better educational opportunities for girls as well as for boys. They had demanded that the age of marriage for girls be raised and a law had actually been passed making sixteen the minimum age of marriage for a girl.

As I thought of all these things I saw that two Egypts—the Old and the New are living side by side—the peasant, unchanging, unknowing, unheeding; the progressive, longing, reaching, struggling for those things that will place an independent Egypt in the family of nations.

THE DEVELOPING MISSION WORK

In all the progress that had been made nothing impressed me so much as the developing work of our mission. Many new buildings had been erected in various centers. I did not see them all. Because of limited time and because of the summer heat I did not attempt to visit all the stations but I did see several. The fine new buildings of the Pressly Memorial School at Assiut and the twelve splendid buildings on the campus of the American College at Assiut deserve all the praise they receive from visitors. Here in these two large schools and in the Weesa and Khayatt Schools which are supported by the two families whose names they bear and supervised by missionaries, there were 2500 students in attendance last year.

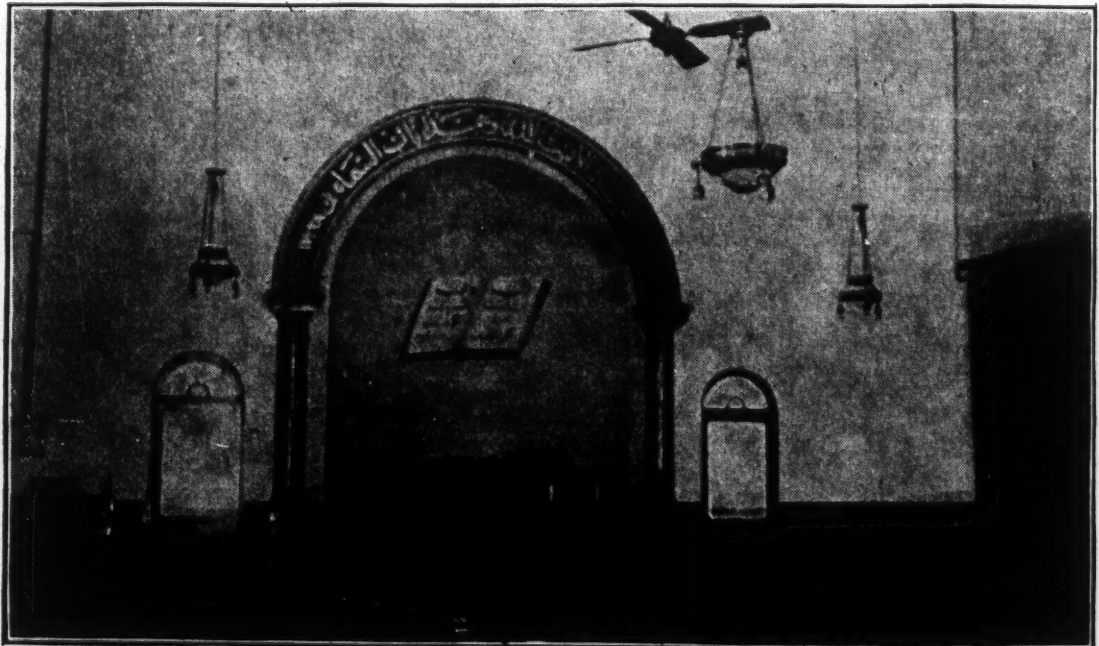
The two hospitals at Assiut and Tanta, with 230 beds and more than 40,000 clinic patients yearly are housed in good buildings. The new story on Tanta Hospital had just been completed when we were there.

The College for Girls in Cairo stands on a nice plot of ground, beautified by trees, shrubs and flowers. This school had an enrollment of 430 girls last year, one half of whom were Moslems. This is the only mission school for girls of college grade north of the equator on the continent of Africa. It is supported almost entirely by the fees of the pupils.

The Community Center in Tanta is a substantial building well fitted for its purpose. The Mary Clokey Porter Girls' Boarding School is a wonderfully beautiful memorial to a beautiful woman.

THE GROWING CHURCH

More encouraging than these buildings that we United Presbyterians of America have erected for Egypt is the splendid work of the Egyptian Church for itself. Think back for seventy-five years and remember that



Interior of the Shubra Church, Cairo, Egypt where we joined in the Arabic service on a Sabbath morning. The church was well filled with a congregation of fine people.

two missionaries and one missionary wife began work in the Nile Valley. Then see how eloquent these statistics are. There are 20,200 members in the Egyptian Evangelical Church. These are ministered to by 117 ordained ministers and 31 licentiates. One hundred of these are settled pastors in congregations that are partly or wholly self-supporting. The church buildings have in many cases been erected by the people themselves and splendid buildings they are. Four presbyteries form the Synod of the Nile.

Sabbath Schools are conducted in all the churches and in many places where there is no organization. Last year the enrollment in these schools was 23,683. Young People's Societies are to be found in the larger churches. Women's and Young Women's and Junior Missionary societies are organized in many congregations. The Thank-Offering of the women of Egypt last year was \$4,200.

Because services were held at 9:00, 9:30 and 10:00 respectively it was possible to attend a part of a service in five of the twenty congregations in the city of Cairo on a Sabbath morning. Two of these congregations have an average attendance of 400; the church at Nakhela reports an average attendance of 600; the church at Assiut (not including the College and Pressley Memorial Institute students) has 880. Many others report the same high average for fifty-two Sabbaths in the year.

"When are you going to withdraw and let the Egyptian Church carry on its own work"? a minister asked a missionary. "When are you going to withdraw the Home Missionaries from America"? was the answer he flashed back.

It is wonderful to see that in the short space of seventy-five years this church has been built up, but we cannot leave it to struggle alone in that land where 14,000,000 of the 15,000,000 are Mohammedans; in a land where not more than ten per cent of the people can read and write. At no time in the history of our work has there been any greater need for the help of our American missionaries than at the present. It is the great privilege of the United Presbyterian Church to stand by this young church in old historic Egypt and to work together in helping bring in that time when the "Egyptians shall know the Lord".

To the church in the New Egypt we send New Year's greetings in the words of St. Paul:

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of the love which ye have to all saints.

"For this cause we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God".

THE NEW YEAR

As we stand at the threshold of the new year our hearts are full of gratitude for the blessings which attended our way during 1930. We turn with faith and hope to the year 1931.

In thinking of the work of Christ's Kingdom we realize our weaknesses. We feel sure that we have not kept to the high spiritual levels which we set for ourselves personally and for our organization.

As a part of the Church of Christ we can all give assent to the thought presented by Bishop McDowell in an address at the meeting of the Federal Council of Churches, in Washington in December:

"The Federal Council of Churches seems especially called just now to make a richer, fuller contribution of what may be called spiritual statesmanship than it has ever made. The churches can easily consume themselves on the secondary though highly useful interests, and neglect the first things of life and the Kingdom. Life itself runs down, like a watch, being useful and doing its duty. It needs ever and again to be brought face to face with its standards, to be renewed by fresh contact with its real sources of power, to see whether it is off the key, or to speak with immediate and direct words. Life needs evermore closer contact with God, clearer wisdom from God, a deeper fellowship with God and a wider understanding from God".

* * *

NEW YEAR RESOLUTIONS

Resolved that I a member of The Women's Missionary Society, will from this time on lead a life fulfilling the highest ideals of our great organization.

Believing that no one, however gifted, can undertake or accomplish what I may do, I shall strive to forget my inabilities and press forward gladly in this service. In thus forgetting myself and my own burdens, I shall in the same ratio relieve the needs and sorrows of those suffering about me.

Then with no thought of self, I shall learn to do *all things* for the love of Christ and in his name.—Adapted from *Woman's Home Missions*.

A VISIT TO OUR MISSION FIELDS

Many United Presbyterians are visiting the Orient yearly and because no plans are made in their itinerary for visiting mission work they come home without having had this wonderful opportunity.

Several people are planning to make a special visit to our foreign mission fields this coming autumn. They will be pleased to have a group of United Presbyterians join them in this tour.

It is the experience of those who have seen our foreign mission work that a new interest has been created in their lives. To see the great volume of work in schools, in hospitals, in child welfare and community centers, among Bible Women in the homes, and best of all to meet the fine body of Christians who are carrying forward the work in the developing churches

in our fields, is enough to strengthen the faith and deepen the love for the work and the workers.

The proposed plan is to first visit the Holy Land, then Egypt, The Sudan, Abyssinia and India. For those who cannot visit all the fields the itinerary will be arranged thus:

Trip to Holy Land:

Extension I. Visit to Missions in Egypt;

Extension II. Visit to Missions in Egypt and The Sudan;

Extension III. Visit to Missions in Egypt, The Sudan, Abyssinia, India, and Around the World.

The cost is very reasonable. Any who are interested in this trip may have further information by writing to the Editor of *The Womens Missionary Magazine*, who will put them in touch with those planning the tour.

* * *

HOME MISSIONS CONGRESS

The most outstanding single event in the history of American Home Missions was the North American Home Missions Congress held in Washington, D. C., in December 1930.

Commissions which had been appointed prior to this Congress had made extensive surveys and had made an intensive study of various phases of Home Mission work. When the delegates came together they studied these reports and discussed them in the light of the new facts which had been collected.

This is the first time that Home Missionary work has ever been studied so thoroughly. This Congress is to Home Missions what the Jerusalem Conference was to Foreign Missions. It ought to mark a new epoch in the great work of the Church in America.

* * *

CONVERSION OF CHIANG-KAI-SHEK

The most striking and possibly most significant China news of the past weeks is that of the baptism of Chiang-Kai-shek, President of the Nationalist Government at Nanking. This step is thought to be due to the influence of his wife's family. Miss Elizabeth Irvine knows the family and writes thus: "The mother-in-law is a most devout Christian. She visited me several times while I was in the sanitarium last year and had prayer before leaving, just as naturally as a child with its parents. Her beautiful home is open every Friday afternoon for a neighborhood meeting for Bible study when she invites different workers to speak. Her eldest daughter (sister of the President's wife) is the wife of the minister of Agriculture in the Nationalist Government. This daughter has espoused the cause of an earnest colored evangelist in Shanghai whose work is appreciated by many. Many souls have been won to Christ through his efforts. Mr. Kung (the Minister of Agriculture) is a staunch Christian. It was he who as a boy carried notes from missionaries in Shansi to the Legation in Peking during the Boxer riots of 1900 which led to their rescue".

—*Missionary Link.*

QUESTIONNAIRE

1. What percentage of churches in our denomination are the direct result of Home Missions?
2. What proportion of the net gain of our entire church the past year can be attributed to the Home Mission stations?
3. What great conference was recently held at the White House?
4. It broadened the vision of a whole congregation—What?
5. She prays alone by the grave—Who?
6. Where did chairs cost two cents apiece?
7. Where are girls studying "How to Use Leisure Hours"?
8. He is "four-fourths boy"—Who?
9. Where did a grandfather change a schedule for the day?
10. For what city is "The Special" bound?
11. A new X-ray plant—Where?
12. Wanted—A Doctor—Where?
13. She likes it better than any work she has ever done—What?
14. What is the most vital phase of the missionary work of today?
15. What was the Thank-Offering at Ezel? At Miller's Ferry?

* * *

A FEW WORDS WITH THE LITERATURE SECRETARIES

Several weeks ago we sent to Presbyterial Literature Secretaries enough Record Books for all the Literature Secretaries of the various presbyterials.

We are very grateful to these presbyterial officers who have placed these books in the hands of the local officers.

May we ask that every Literature Secretary make use of her book according to the printed directions. We feel sure that the keeping of a careful record of subscriptions will help maintain a steady subscription list. May we ask also that a special effort be made to secure new subscriptions now at the beginning of the New Year.

* * *

THE PROGRAM FOR 1931

Already we are beginning the study for the New Year. It will be a special privilege to follow the Home Mission study book, "At Work in the Homeland" written by Rev. R. W. McGranahan, D.D. Let us make a thorough study of the work which our own denomination is carrying on in the "Homeland".

The Foreign Study Book "Christ Comes to the Village" will soon be ready for distribution. It is a study of village work in all mission fields. Our co-editors will send supplementary articles on the different chapters. There will be no "Foreign Specials" this year. We shall study the village work of our foreign fields in the light of the subject "Christ Comes to the Village".

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

A NEW YEAR'S THOUGHT

THE INDISPENSABLE ONE

"I am weak, dear Lord, I can not stand one moment without Thee;
But, oh, the tenderness of Thy enfolding,
And, oh, the faithfulness of Thy upholding,
And of the strength of Thy right hand—that strength is enough for me.

"I am so needy, Lord, and yet I know all fullness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so Thy Grace is enough for me.

"It is so sweet to trust Thy word alone; I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—Thy Word is enough for me.

"There were strange soul-depths, restless, vast and broad, unfathomed
as the sea—
As infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God, Thou art enough, enough for me".

—George MacDonald.

THE NEW YEAR

As we cross the threshold of 1931 we hear echoed and re-echoed the anthem of praise as in north, south, east and west it is united in one song of thanksgiving and praise.

It is good to have an appointed time to express our gratitude for the mercies of the year but each day of the year we have reasons to express our gratitude to God, the Giver of all gifts. "His mercies are new every morning", and when evening comes we have new reasons for gratitude. It is well to count our mercies, though

we can never name them all. We have good memories for our trials and sorrows, disappointments and losses but fail to recall our blessings. In our 1930 ingatherings we have presented our accumulated offerings as an expression of our gratitude.

Last year's work is completed; the books are closed. With the opening of 1931 we begin a New Year in His service. As He gives us another opportunity, may we rest upon Him for wisdom and strength. We do not work alone, but with Him day by day.

When we have Him as our companion we know that every step we take will be a real advance and we will be accomplishing the task He has given us to do. Now is the time to go into the work with earnestness and zeal. We know not what the year has in store for us but let us go forward with Him to accomplish in His Name, with the prayer of Miss Havergal in our hearts:

"Another year is dawning;
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

"Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

"Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

"Another year of service,
Or witness for Thy love;
Another year of training
For holier works above.

"Another year is dawning;
Dear Master, let it be,
On earth or else in heaven,
Another year for Thee"!

PRESBYTERIAL HONOR ROLL

Our slogan for 1930—fifty-six Presbyterials on the Thank-Offering Honor Roll—will be realized if every Thank-Offering secretary of the society has sent her report to the Presbyterial Thank-Offering Secretary and she in turn has sent a complete report to the General Secretary. If during the past year any new societies have been organized or any societies have merged or been disorganized, please report the fact. The number of societies must balance with the last Statistical Report. Watch in the February Magazine for the list of Presbyterials, the names of Presbyterial Thank-Offering Secretaries, and the date the report was received by your General Secretary.

QUESTIONS FOR JANUARY PROGRAM

First: What is the Thank-Offering?

Second: What is the purpose of the Thank-Offering Department?

Third: What plan should our society use this year?

Fourth: When should the Thank-Offering be given?

Fifth: Is it important to keep the Thank-Offering before the members the whole year?

Life Members

LIFE DIRECTORS

\$300.00 each.

November 1, 1930 to December 1, 1930

ACTIVE ROLL

Emma Kensil, Philadelphia, Pa. By J. G. McCrory.

LIFE MEMBERS

\$25.00 each.

November 1, 1930 to December 1, 1930

51. Martha Dunn, Kansas City, Mo. By a friend.
52. Mrs. Frances Stewart, Kansas City, Mo. By a friend.
53. Mrs. G. Emmett Raitt, Santa Ana, Cal. By Mr. and Mrs. J. T. Raitt.
54. Mrs. Wm. McBurney, Santa Ana, Cal. By a friend.

55. Mrs. D. P. McBurney, Santa Ana, Cal. By a friend.
56. Mrs. Albert Finley, Tustin, Cal. By her husband.
57. Mrs. Wm. Cartwright, Paterson, N. J. By her sister, Mrs. Thos. Thompson.
58. Mrs. J. W. Bell, Pasadena, Cal. By Mrs. Lovren and Rosa T. Wilson.
59. Mrs. Elizabeth Morwick Thursby, Riverside, Cal. By Riverside W. M. S.
60. Mrs. Paul Orichard, Riverside, Cal. By Harriet Thompson.
61. Mrs. Alice McCoy, West Riverside, Cal. By her daughters, Ruth McCoy and Mrs. Sara Peyret.
62. Margaret MacIver, Through W. M. S., Boston, Mass. Church. By friends.
63. Alexis MacLeod, Through W. M. S., Boston, Mass. Church. By W. M. S.

64. Christine Buchaman, Through W. M. S. Boston, Mass. Church. By friends.
65. Margaret Buchaman, Through W. M. S. Boston, Mass. Church. By the MacLeod Class.
66. Margaret V. Campbell, Through W. M. S., Boston, Mass. Church. By friends.
67. Johnena MacKinnon, Through W. M. S., Boston, Mass. Church. By friends.
68. Mrs. Madge Arthur, Through W. M. S., Boston, Mass. Church. By Christine and Effie MacInnis.
69. Mrs. Annie Martin, Through W. M. S. Boston, Mass. Church. By friends.
70. Mrs. Charles L. Bartlett, Through W. M. S., Boston, Mass. Church. By her sister, Mrs. Rod Morrison in memory of their father and mother.
71. Mrs. Katherine Campbell, Through W. M. S., Boston, Mass. Church. By friends.
72. Mae MacCullam, Through Y. W. M. S. Boston, Mass. Church. By Y. M. M. S.
73. M. Elizabeth Oliver, Through Y. W. M. S. Boston, Mass. Church. By Mrs. A. E. Stoddard.
74. Marion MacDonald, Through Y. W. M. S. Boston, Mass. Church. By Mrs. A. E. Stoddard.
75. Mrs. John Woodhead, Central Falls, R. I. By the Pastors Aid Society.
76. Louisa Marshall, Central Falls, R. I. By Missionary Guild.
77. Ellen Maud Marshall, Central Falls, R. I. By Missionary Guild.
78. Mrs. Mary E. Bailey, Pittsburgh, Pa. By Ladies Aid and Missionary Society of McNaugher Church.
79. Mrs. Agnes McIntyre, Pittsburgh, Pa.
80. Mrs. R. W. Brofft, Arkansas City, Kans. By her husband.
81. Mrs. Anna Horback, Arkansas City, Kans. By her daughter, Freida Horback.
82. Mrs. E. M. Schmich, Lyndhurst, N. J. By W. M. S. Reed Memorial Church.
83. Mrs. D. B. Douthett, Butler, Pa.
84. Mrs. Phillip MacAskell, Through W. M. S., Boston, Mass. Church. By friends.
85. Mrs. Stewart Gray, Through W. M. S., Boston, Mass. Church. By friends.
86. Margaret Jane Coullie, Pittsburgh, Pa.
87. James Aiken, In Memoriam. By his wife, Mrs. Ida Aiken, Oakdale, Pa.
88. Mrs. Charlie Scott, Oakdale, Pa. By Willing Workers Bible Class.
89. Clarence C. Harbaugh, Oakdale, Pa. By his mother, Mrs. A. P. Glass.
90. Elizabeth Glass Harbaugh, Oakdale, Pa. By her mother, Mrs. A. P. Glass.
91. Mrs. Helen Colburn, Cuyahoga Falls, O. By Mrs. Virginia Burkhamer.
92. Dorothy Towl, Omaha, Nebr. By Eva Renwick.
93. Mrs. W. F. Martin, Pawnee City, Nebr.
94. Margaret Robinson, Pittsburgh, Pa. By Mrs. John Dewar.
95. Mary Simms, Pittsburgh, Pa. By D. J. Brown.
96. Laura L. Monier, Pittsburgh, Pa. By Jean Brown.
97. Mrs. A. H. Sauer, Pittsburgh, Pa. By Mrs. Edward Fried.
98. Ivy Pearce, Pittsburgh, Pa. By Mary McCance.
99. Mrs. Lulu Heister, Pittsburgh, Pa. By Emma White.
100. Mary Carson, Pittsburgh, Pa. By Emma White.
101. Sarah Davey, Pittsburgh, Pa.
102. Helen McGregor, Pittsburgh, Pa.
103. Mrs. Jennie Schwenke, Pittsburgh, Pa.
104. Mrs. Virginia Dittmar Foster, Pittsburgh, Pa.
105. Mrs. A. R. McCreery, Pittsburgh, Pa.
106. Cornelius Wilson Cooper, Pittsburgh, Pa.
107. Mrs. C. M. Martsof, Beaver Falls, Pa. By her mother, Mrs. Tina Russell, in memory of her husband, W. A. Russell.
108. Mrs. Bell P. Glasser, In Memoriam. By her daughters, Mrs. Lillie Fischer, Mrs. Iva Alford, and Mrs. W. J. Marshall.
109. Mrs. Anna B. Smith, McIntyre, Pa. By her son, Ralph Smith.
110. Mrs. Ruby Henry Peters, Reading, Pa. By her parents.
111. Mrs. Iva McGill, Atlantic, Ia. By a friend.
112. Mrs. Jennie Wright, Atlantic, Ia. By the W. M. S.
113. Mrs. M. W. Groves, College Springs, Ia. By her husband.
114. Mrs. J. A. Galloway, Mount Ayr, Ia. By the W. M. S.

PRESBYTERIAL DELEGATE HONOR ROLL

Kiskiminetas, College Springs, Philadelphia, Chartiers, Allegheny,
Oregon, Spokane, Detroit, Cleveland, Texas, Lake.

Young Women's Department

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."

AIMS—1. Support the Special so that Egypt may have a share, too.

2. A Circle or a Y. W. society in every congregation.

3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, \$4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Goral, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, \$1,600. Total askings, \$8,630.

NEW YOUNG WOMEN'S SOCIETIES

Several new societies are coming into being. It is to be hoped that every presbyterial, whether it now has a society for its girls or not, will take the suggestion at the head of this Department seriously and try to be in line with the plan of the year. The following young societies now make their "bow" to the present membership:

Monongahela Presbyterial, Oakmont Marjorie Alter Mission Circle—26 members. This society held a very interesting meeting in November around a well-spread table. The sponsor is a busy high school teacher and her assistant a young housewife. Perhaps you have capable leaders, too. If they are interested in missions and young people, no doubt you can count on their help.

Monongahela again!—Knoxville McGeary Circle has 23 members. Miss Helen Armstrong is president. This society also had a good meeting in November. Its sponsor is a busy woman, the pastor's wife, but much enthusiasm on the part of the girls will help carry the work along.

Keokuk Presbyterial, Columbus City Y. W. M. S.—12 members—President, Miss Ina Owens.

College Springs Presbyterial—St. Joseph Betsy Fleming Mission Circle. This society was reported by the new presbyterial missionary, Miss Margaret Wissler.

Monongahela Presbyterial—Parnassus Marjorie Alter Circle—26 members. Mrs. Alter just returned to foreign service, lived among these

girls and a society will keep up the enthusiasm planted by her.

Albany Presbyterial—Lisbon, N. Y. Grace Williamson Gordon Society—12 members, President, Miss Frances Long.

Los Angeles Presbyterial—Long Beach Effie West Mission Circle—14 members, President, Miss Bernice McDowell.

Los Angeles Presbyterial—Florence Ave., Los Angeles Alteris Missionary Society—15 members, President, Miss Cecil Auringer.

Los Angeles Presbyterial—Eagle Rock Occidental Louanna McNary-Brook Missionary Society—15 members, President, Miss Ruth McCreery.

Y. W. SPECIAL

Are you watching the receipts from time to time? We need to work carefully if the Special as already planned is met as well as something to be set aside to show Egypt that it was worth while for the women and girls to send over here the kerchiefs presented at the late convention. Some societies have expressed themselves as eager to make some return this year.

October 1928—\$626.50.

October 1929— 579.25.

October 1930— 453.60.

November 1928—\$1108.50.

November 1929— 858.25.

November 1930— 794.60.

Looks rather like the descending scale than the ascending does it not?

This matter should be considered early in the year and all the year.

Again may attention be called to the prodigal spending for the daily

news. Some homes have two or three 3 cent papers coming into the home daily. Could not a little economy be practiced here? Especially does this seem reasonable when these papers are published in one and the same city! The Y. W. Special might be kept up in some homes by a reduction in this one item. There are countless ways by which a dollar might be saved. Let the Special be met!

AND THEY ALSO SAY, "THANK YOU"

The Parnassus, Pa., Y. W. M. S. through Mrs. J. R. Sisley speaks its appreciation for the kerchief. "We are proud to have earned it".

The Jean Long Circle of the Homewood church of Pittsburgh, Pa., says it appreciates the gift. Miss Anna Gray, correspondent.

In expressing its thanks, the Y. W. M. S. of Irwin, Pa., Miss Agnes Fulton, secretary, says that "such a gift inspires us for better work this coming year".

Miss Irene Frieman of Oakdale, Ill., says "Every member in our society is so proud that we were fortunate enough to win one". Then she adds, "we have taken a new interest in supporting the Special so we might be able to help Egypt".

The Gloria Dei Society of Canon City, Colo., Miss Clara Foster, Correspondent, also voices thanks to Miss Finney and the girls of Egypt for the lovely kerchief received. "It has made us realize more our duty in helping support the Seven Departments".

Mrs. Mary E. Abbott of Arkansas City, Kans., speaks for the Lois Buchanan Circle of her church. "It does seem wonderful that the girls in Egypt should think so kindly of the girls in America", so saying after she has voiced gratitude for the beautiful kerchief.

Mrs. Carita Prothers of the Maxwell Missionary Society of Beaver, Pa., says, "We are grateful for this labor of love expressed by our Egyptian sisters".

Miss Flora E. Reeg, president of the Mary Clokey Porter Missionary Society, 1st Church of Allegheny, Pa., says, "I am certain it will be a constant reminder to our girls of the fact that the Egyptian girls are thinking of us and appreciating what American women have done for them. I only hope that the kerchief will be the means of bringing about a greater measure of devotion on the part of our women".

From Red Oak, Ia., comes a word. Again is Miss Finney as well as all who had a share in making and giving the Egyptian kerchiefs mentioned. Miss Ella Rickelton, president, the correspondent.

Mrs. Liggett of Los Angeles Presbyterian, speaks of the appreciation of the girls out there for the gift of kerchiefs.

Oneonta, N. Y., Y. W. M. S. through Miss Edith Osterhout wishes to thank Miss Finney and all who made the Egyptian kerchiefs for the lovely one presented to it. It hopes each year that it will be possible for the society to help support the Seven Departments.

The Evening Missionary Society of First Denver, Colo., wishes to say, "Thank you" too. Miss Helen Howard, secretary, speaks of the inspiration the kerchief will be the coming year, of course referring to the new bond established between Egypt and America.

WILLING DOERS

A Happy New Year to each and all members of the Y. W. Department! 1931 has just arrived and in twelve short months will be relegated to the past. It behooves us to begin promptly to use it well—yes, to be doers.

New Year's resolutions are easily made and just as easily broken by mere forgetfulness, so let us not bother making any "embossed I-will-in-the-future" promises, but right now begin to be willing doers.

It is quite easy in a "pep" meeting where the crowd is all enthused because some one has made a great and challenging speech to dream of becoming a real power; yes, to even promise to be a useful member of society—the *useful* beginning with a capital letter! But the next morning when the crowd has dissolved into units, how different the world seems! Ever have such an experience? Of course you have if you have attended conferences or conventions.

One of the hardest kind of people to find is *willing* doers—mayhap we all are more or less unwilling at times. Some will *do* after they have been coaxed or almost driven into office or committee. What the Church needs today is more willing doing. The poet tells us to "not be as dumb, driven cattle". He must have found volition lacking in his day, and people must have been *pressed* into service. Human nature seems to be ever the same.

There appears to be some excuse for a lack of willingness to give much service to the Church. So many agencies are calling on the Christian to give her time to them. So many by-products of the Church,—humanitarian in purpose yet subsidiary to the Church,—are demanding full time of those whose first allegiance should be to the Kingdom. So great is the pressure brought to bear on many who would be of great service in the missionary work that the Church is in danger in its most vital part, that

of telling the story of salvation to those who would gladly hear it. If the Church ceases to be evangelistic it will have missed the mark.

A life is capable of compassing just so much work. Service scattered too widely is likely to be of little value to any organization. Should we not this year center more time and thought on the Church and her direct agencies? Time was when the Church was magnified—this was before every type of organization was developed to the "nth" power!

Do not misunderstand. The many welfare, humanitarian and social agencies are useful, but they should be kept in their places—not submerging the Church or giving it second or lower place.

We said that *willing* doers are not to be found on every corner. So many hide behind lesser duties. It is not that Christian young women cannot really find time to magnify the Church, even though many outside agencies may have a little of their time, but to secure spontaneous service—"Aye, there's the rub!" May we again quote that oft repeated proverb, "Get all the *will-nots* out of the way and the *can-nots* will come undone like bow-knots!"

So let us be builders this year of the Kingdom itself. Be a useful member of society, but do not neglect that which is dearer to our Lord than His life—the Church.

"Be ye doers of the word". And again—A year full of *willing* service!

Methods

Please read carefully:—Societies have been asked for copies of their new year-books for use in the loan section of the Board rooms. To this request there has been generous response.

One of the main purposes of this plan is to scatter the good ideas found in said books throughout the church, thus giving each society equal op-

portunity to have an interesting program.

We have come upon a snag though. Not all these programs are printed or mimeographed. Then some of those so made have the *names* of those taking part *written* in.

The U. S. Postal System considers all *hand-written* material "first class" mail, hence must carry first class

postage. Recently a package returned to the Board office required *thirteen cents extra* postage to clear it.

If you cannot have your program printed or mimeographed, send it in anyway for many visit the Board rooms to look over programs. But if you desire your ideas to be scattered abroad, do not fail to have them put up in print or mimeograph—and in no case use your *pen and ink* on the *finished book*.

Is it clear to you that the trouble does not lie in the *written* book only, but also in *writing* in a *printed* or *mimeographed* program.

Two new programs are at hand. The Jean Long Circle of the Homewood Church of Pittsburgh, Pa., is quite attractive looking, good enough to eat! It is in the form of a good-sized walnut. The leaves are pink or yellow. On the outside are the words, "All in a nutshell". One meeting in the fall was to be "Mobilization" meeting. The drama, "Two Masters", was presented. The mission fields of the church are to receive attention in study and current study books are not to be overlooked.

Societies near the city may avail themselves of this novel and convenient sized program. Being "hand-written", it cannot be mailed unless you are willing to pay letter postage. (See notice in this copy of the Magazine regarding programs not in the printed or mimeographed class). Mrs. George A. Long, 111 N. Dallas Ave., Pittsburgh, can give you any information you desire.

Another "pen and ink" program has been received, this one from the W. M. S. of the 1st Church of McKeesport, Pa. The bright red cover looks quite cheery. A snap-shot of the Society's missionary, mounted on a camel, is found early in the book and the quotation, "We are laborers together with God", printed below. A contest was to feature one meeting. The programs are to be conducted by one or other of the groups into which the society is divided. On the last

page are found the "objects" of the society:

1. To promote an influence in favor of the spread of the Gospel to all nations.

2. To raise (by voluntary offerings) funds for the work of the W. G. M. S.

3. To express our gratitude to our Heavenly Father by giving a Thank-Offering.

Write Mrs. Robt. Graham, Mt. Vernon Rd., McKeesport, Pa., for more information.

A matter has been brought to the attention of the corner. Programs are reviewed here and names of certain people with their addresses are given in case you desire to know more about the program than given in the review. Suppose that one or more of the programs have points which are specially alluring. The chances are that several requests may come to answer this or that question. If you will kindly remember to enclose a self-addressed and stamped envelope with your request, it will be very acceptable to those who may be thus interviewed. A contributor has mentioned this matter and it is being passed on to you. We are sure that this mere statement will be all that is necessary, the readers of these pages being quick to sense any need, large or small, for no one wants to be a burden to another. Then—enclose a self-addressed and stamped envelope if you wish information from those whose names appear on these pages from time to time.

Miss Margaret Heazlett, 1135 Highland Ave., Coraopolis, Pa., reports a very successful set of mission study classes in the Coraopolis Church. Classes for the different ages were held. The average attendance for all the classes was about 125, twenty-eight of the women's groups being perfect in attendance. The Junior and Young People's Departments each had 25 to 30 members. There is promise of permanent work growing out of these evenings together in

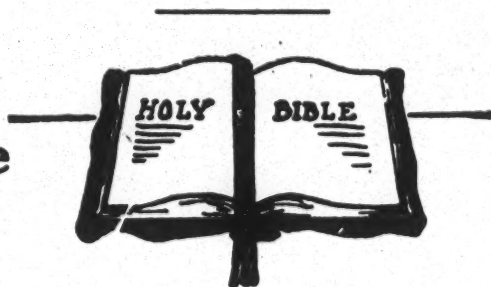
study. A very encouraging statement was made by Miss Heazlett: "The interest held until the end". If there is any secret in having success in the study class, it seems that this congregation must have it. Do you have a desire to know it?

Just a little correspondence you may enjoy: Mrs. C. D. Liggett of Los Angeles Presbyterial writes of some of the Pacific slope successes. "A short time ago the girls of the Zarra Hoon Circle at the Whittier Church suggested to their leader that the societies of the Presbyterial be invited to meet with this society for a rally. We had our rally November 15 at 6 p.m. and had an attendance of fifty-seven. That may not seem big

back east but we all felt it was splendid. This was the very first rally the Y. W. societies of Los Angeles Presbyterial have held. Eight of the thirteen societies were represented. One church, San Diego, is 115 miles distant"! It may have been one of the five absent ones. Perhaps not.

The entertaining girls served a 25 cent dinner and it was delicious. Mrs. Liggett said that part of the program was held at the table. The Egyptian kerchiefs won by the eight societies were exhibited and enjoyed. Four from one society dressed in native Indian costume, (the Eagle Rock girls) and the Whittier folk gave an impressive pageant, "Two Masters".

Bible



Readings

- 361. Prov. 8:17.
- 362. Psal. 119:105.
- 363. 2 Kings 2:11.
- 364. 1 Kings 19:13, 19; 2 Kings 2:8.
- 365. Heb. 11:1.
- 366. Matt. 5:13.
- 367. Gal. 3:13.
- 368. Psal. 81:10.
- 369. Rom. 6:23.
- 370. 1 Cor. 15:22.
- 371. Which two books of the Bible begin with "beginnings"?
- 372. Where does it say, "By the word of the Lord was the heavens made"?

- 373. Who recorded that "God . . . created all things by Jesus Christ"?
- 374. How does Peter describe the word of God?
- 375. What little maid proved a benefactress to her master?
- 376. Where recorded that "the love of money is the root of all evil"?
- 377. Where does Jesus speak of the necessity of being born anew?
- 378. In what Psalm does David pray for a "clean" heart?
- 379. In which one does he ask that "God search his life to know his heart"?
- 380. Where are we told how God judges a man?

HOW TO ADDRESS US

In writing to us at any time and particularly when sending money please use either the name of the Editor or the Treasurer, or *The Womens Missionary Magazine*.

Frequently letters meant for us are addressed to "The Editorial Committee" and are taken to the office of a local newspaper.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A Happy New Year to every reader of the Magazine, to every member of the W. G. M. S., to every missionary—home and foreign! But why enumerate? The year has begun, the holidays are over, but our earnest prayer for a blessing is not limited to those mentioned above; we would include every member, younger and older, in the United Presbyterian Church in our petition that he or she may have the happiest and most blessed New Year of their lives because most filled with service for love of Him Whose birthday we celebrated so recently—the Babe of Bethlehem Who gave His life that all who believe might have eternal life. So we find our greatest happiness in doing everything we can to tell the story of His life, His death, His resurrection—hastening the day when “no man shall say to his brother: Know the Lord! for all shall know Him from the least unto the greatest”.

HER WORKS DO FOLLOW HER

Our beloved and lamented co-laborer, the late Mrs. Mary Porter Kyle, has arranged all her worldly effects so that her works shall follow her. She was one of our annuitants for years and her will leaves her house and lot in Monmouth, Ill. to the “Women’s Board of the United Presbyterian Church of North America, to be used as a home for missionaries—either home or foreign—as the Board may see best”. She very wisely adds: “If at any time the home does not seem to be needed for the purpose above specified, the property may be sold and the proceeds used by said Board in work where they deem it most needed as a memorial to my beloved parents, Alexander and Amanda Holmes Porter, and my beloved husband, the Rev. Samuel Victor Kyle”. What a wise woman she was! She knew that conditions would change from what they were at the

time she wrote her will, so she left the property in such fashion that the Board is free to use its judgment as to the best use to which the proceeds shall be put. So many of us in making wills know the thing that needs money at that time and leave the bequest for that; but if the testator lives ten or twenty years, as is often the case, conditions change entirely and it is very embarrassing for Boards to carry out the wishes of the deceased, much as they desire to do so. At the meeting next Tuesday the Board will take the necessary steps about insurance, etc., and endeavor to use this property as our beloved friend wished. Such evidences of interest in the work of the W. G. M. S. and confidence in its management do much to cheer and encourage the members of the Board on whom the responsibility lies.

LIGHT IN ABYSSINIA

We have recently had a very interesting letter from the General Electric Company, the corporation to which we awarded the work of installing the X-ray plant in the George Memorial Hospital. The understanding was that the Company was to send an expert to Addis Ababa to install the plant. We were to pay his travelling expenses only and then when it was reported to us that the plant was installed and working satisfactorily we were to send a check for the full amount of the contract. The letter referred to above states that they have heard from their expert that the plant is installed and working very satisfactorily, hence they respectfully request that we promptly forward the money.

I am going to tell you now something that I would not be allowed to tell if Mrs. Hill were near me. About a week ago she was knocked down by an automobile. The Lord’s minister-

ing angels were near by so she was not seriously hurt but she has been at home under the doctor's care for more than a week. She is making a very comfortable recovery and is able now with her usual zeal to have her assistant take special matters out to the house so that the Lord's work may not be delayed. Just as soon as Mrs. Hill is in good physical condition that check for the X-ray will be forwarded as agreed upon. The Company has been so informed and will cheerfully wait.

We have likewise had a letter from Addis Ababa stating that this same gentleman who installed the X-ray plant was very much pleased with the work which had been done on the electric light plant by our consecrated and devoted Mr. Russell. As you know, he had had no training in electrical work of any kind and yet with such help as he could secure he installed the electric light plant and has it working satisfactorily. The electric light plant had to be installed first because it operates the X-ray plant. We know how pleased all the readers are who are interested in the George Memorial Hospital in Addis Ababa, Abyssinia and we wonder if the consecrated, generous donor of the money that did so much for the hospital knows now that it is equipped with every modern appliance, doing valiant work for the Master Whom Mr. George loved and served.

Reports from the hospital say that it is full of patients. That was written during the rainy season. Of course you also know that no patient ever leaves the hospital without having heard daily the Story of Jesus Christ through the reading of the Word, the daily prayers, and the teaching of the evangelists and missionaries. And you will rejoice with us to know that souls are being born into the Kingdom through the work done in the George Memorial Hospital. We are following the Master's example in caring not only for the

bodies but also for the souls of all that come within its reach.

We presume that Miss Beatty is on her way home. As already stated, she was given permission to leave Addis Ababa in December, a month



MISS DORA B. ARVESON, R. N. who sailed Nov. 26, for Addis Ababa, to take up work in the George Memorial Hospital, as Miss Beatty comes home for furlough.

Cut furnished from Mrs. George Moore Memorial Fund.

before her regular furlough time, on account of the health of her parents. We have not yet heard of her leaving the George Memorial Hospital but pray that she may have a safe and comfortable journey to America. We likewise pray for the safety of the outgoing party who sailed from New York, November 26th. We know the glad welcome that awaits them in the fields to which they go.

The health of our missionaries in India continues to improve. Miss McCullough, Miss McCahon and Miss Bennett, according to the last report, were all improving.

Nurses are badly needed. Miss Lincoln is in danger of a breakdown from overwork. Pray the Lord to thrust out into His harvest fields both nurses and doctors especially. They seem to be our most needed class at present writing.

WHO WILL ANSWER?

A very interesting and pathetic letter from Dr. Grant tells of conditions in Tanta. Because of approaching furloughs or doctors compelled to leave the field on account of their health or that of their families, in time only one doctor will be left in charge of that hospital. Of course it is humanly impossible for one doctor to work day and night, although Dr. Grant has been working sixteen and eighteen hours a day. You know that is not right. Therefore pray for doctors and ask that the Board may be given divine wisdom to meet this trying situation.

When the ground was bought for Tanta Hospital a good many years ago there was a triangular piece in the rear of the plot that the Mission was unable to secure. It has been held ever since. Efforts have repeatedly been made to buy it but it was impossible because of the exorbitant price asked. The necessity for our owning it became even greater when we built the Mary Clokey Porter Girls' Boarding School for you will remember it is just across the boulevard from the rear entrance to the hospital. Any day the owner of that piece of ground could have put up a very undesirable shop; he might have put up a tobacco factory, which would have made it very uncomfortable for our girls. But "in the fullness of time" the property was sold to two men, unknown to the Mission but found out afterwards. There is a law in Egypt that in a sale of that kind the owner of the larger adjoining property has the right at any time within six months to buy the property at the price for which it was sold. In other words the purchaser cannot get a good clear deed until these six months have expired. The Mission immediately took advantage of this law as soon as they knew who had bought the property. When the purchaser refused to sell, the Mission took the matter to court and the court, in answer to prayer, said

the Mission had a right to buy for the benefit of the hospital. When you pray tonight, thank the Lord for looking after the details of His own work in that faraway land. There is still a little piece which is owned by the Government but the Mission anticipates no trouble now in buying that. When these providences come up, affording us unexpected opportunities, the first problem is: Where are we going to get the money now that we have the opportunity to purchase? Thank the Lord also that our treasurer has a plan by which we can send the money to Egypt as soon as we know the amount necessary. Let every one praise Him! Dr. Grant reports the health of our missionaries in general as very good.

Miss Ruth Williamson who has charge of kindergarten work in Egypt called at our headquarters the other day. H. C. Frick, the multimillionaire in Pittsburgh, died several years ago and left money to be used for a Training School for Teachers. The building has been erected and is in operation. A splendid course in Kindergarten Training is offered. Having formerly been a kindergarten in Pittsburgh, Miss Williamson had no trouble in entering the Training School and says she has been taking work there to her very great advantage. She thinks it is just wonderful the progress that is being made in that department and thanks the Lord for this opportunity to take advantage of it. There are four hundred pupils; think of that! Those in charge gave her the opportunity to talk to the children about her work in Egypt. She has pictures and a movie-picture machine and various articles of great interest and the children were simply delighted. She asked one little boy if he had understood what she was telling about Egypt. With hands in his pockets, head thrown back and eyes bright with pleasure, he replied: "Yes, ma'am; I got it all, sure".

She closes her connection with the School at the holidays and plans to

spend the remainder of her furlough with her devoted father, Dr. McMichael in Greensburg, Pa.

THE MODERN DORCAS HELPS EGYPT AND INDIA

Donations are still being sent for Tanta Hospital. The Women's Missionary Society of the 1st U. P. Church, Columbus, Ohio sent two dozen bath towels, one dozen wash cloths, three pillow slips, two sheets, and one tray cloth. Mrs. H. W. Freeman of Sterling, Kansas: four tray cloths, six towels, wash cloths and mats; and Rev. S. G. Hart, now in New Wilmington, Pa. after years of service in Egypt, sent a case of bed linen for Tanta Hospital. Miss Sarah Meloy had the pleasure of taking the following donations: For Tanta Hospital: a package of scarfs and pillow cases from the Gertrude Jamison Missionary Society, Cadiz, Ohio; and a package of pillow cases from the Cadiz, Ohio United Presbyterian Church. For Benha Clinic: 29 Baby Dresses from the Women's Missionary Society of North Hill United Presbyterian Church, Akron, Ohio. Just imagine Miss Holland's delight over those twenty-nine baby dresses! We have also been advised that Mrs. Williams Snowwhite of Coraopolis, Pa., sent Miss May Holland safety pins, bandages and head dressings in large quantities. (This congregation pays Miss Holland's salary). Miss Holland's work in the Benha Dispensary has grown in importance and extent to such a degree that the Mission thinks she ought to have a larger estimate. We are all praying that the Lord's will may be done. At this writing we do not know what the Thank-Offering will amount to. You will all know now, because you are reading this in January while in December we do not know, but we are praying not for any fixed amount but that the Lord will send us the Thank-Offering that He knows we need for His work. We will be grateful and thankful, no matter what the

total amount of the Thank-Offering may be. Rev. Harris J. Stewart was the bearer of a fine package of hospital dressings—10 large triangular bandages, 240 yards bandages (1,2,3 in. width), 5 yards gauze made into dressings and some toys. These were given by the U. P. Church, San Diego, California for Mary B. Reid Memorial Hospital, India. Two cases of children's dresses for Miss Betsy Fleming's work in Pasrur, were sent by the good women of Boston Presbyterial.

SUDAN

Some time ago we had a letter from Miss Turk, "R. N." in Khartum North, reporting the illness of Miss Ganter. She had taken care of her for a short time in the School building but under the advice of the doctor she was sent to the hospital in Khartum. We hope by this time she has fully recovered, although we have had no official report. All the others were reported in good health.

The two new missionaries were hard at work on the language. Miss Parks has been located in the School while Miss Pillow is with Miss McClellan doing Bible Women's work and zenana work. In this connection I might say that Miss McClellan reports that she likes her present work better than any missionary work she has ever undertaken. There are so many open doors and people are asking for Bible teaching in their homes as well as learning to read and write, so the Mission is asking for more missionaries and more Bible Women. The amount of the Thank-Offering will determine whether they get any increases or not.

PRAY

Pray that the Lord will thrust laborers into His harvest fields. We never urge anyone to become a foreign missionary. We pray that He will "thrust" them out and then when they apply to us, if He has called them, we know we will make no mis-

take in sending them. Pray for an outpouring of the Spirit on the entire Church everywhere for service that the whole of 1931, in spite of world-wide financial depression, may be rich in its ingathering of souls. How comforting and encouraging it is to know that no matter how all the na-

tions of the earth may be suffering financially, the King Whom we serve has all the riches of earth and heaven in His hand and has promised to give them and the uttermost parts of the world to His Son! Praise His glorious name!

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

HOME MISSIONS CONGRESS

The North American Home Missions Congress, held in Washington, D. C., December first to the fifth, was held under the auspices of the Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ. There were approximately five hundred officially appointed delegates from twenty-eight Protestant denominations of the United States and Canada, and three hundred associate delegates.

The program had been under preparation for three years, under three commissions studying The Task and Administration of Home Missions, Promotion of Home Missions and Cooperation in Home Missions.

A data book giving the results of their investigations was in the hands of each delegate.

There were some fifteen conference groups studying such subjects as Alaska, the Mormons, Jews, West Indies, The Mountain People, Negroes, New Americans, Orientals, City, Town and Country, Mexicans and Migrants.

After spending the first few days in studying these problems the groups met together to consider the findings, these going to the committee on findings and later to be released to the church at large and to the different denominational boards for ratification.

THANKSGIVING AT FRENCHBURG

By Rev. Albert S. Work, Frenchburg, Ky.

This past Thanksgiving season we had much to be thankful for. Our workers have enjoyed good health and the work has prospered. We are assured in many communications of the interests and prayers of the women of the church and their response to our appeal for used clothing has more than supplied our need, and we are past all danger of a shortage for the present. Most people do not realize the enormous amount of clothing handled here. One Monday the mail parcels numbered seventy-five. This is unusual, in fact a record, but twenty is not at all unusual. Large consignments have been coming from the freight station these days. Our sales are well attended and much real need is being met. In addition we are supplying clothing to some of the neediest families at no charge whatever, many of them are actually suffering from the recent cold and present wintry weather.

At the Thanksgiving time we had a number of visitors and many pleasant associations. On Thanksgiving day we joined with the community in a dinner at the church, preceded by a praise service. About one hundred partook of the fellowship and food and all entered heartily into the spirit of the occasion. The sermon was preached by Dr. R. A. Jamieson of Cedarville, Ohio. The day following

Thanksgiving it was our privilege to entertain the Ezel Workers, including the new Superintendent, Rev. Ray M. Davis and his family. A delightful time was enjoyed by all present.

We were particularly glad to have a visit from the Home Secretary, Mrs. Cook and to have her with us for the Thanksgiving festivities. I think she rejoiced with us in the prosperity and progress attending the work of the school.

School attendance has been remarkably good this year, there being very few absences and little tardiness among the pupils. Numbers of the children walk considerable distances, but are extremely prompt. The work itself is going nicely.

We are now deep in the work of the Christmas season. Boxes are being packed for the neediest families in the county. These will number about seventy-five or eighty and will contain warm clothing, and for the children books and toys. For most of these the box from here will be the only Christmas they will know in the way of gifts or even of comfort. Many friends have sent boxes of clothing and toys for this service, others sent money with which we are buying serviceable clothing to supplement our present supply. This we feel is a very real and worthwhile service for the Master.

It scarcely seems possible that in less than two weeks we will have our Cantata and White Gift service. The last week of school will be featured by a Christmas play, Dormitory Christmas party and the big School party just before the children go to their homes for the Christmas holidays. Our teachers too are looking forward eagerly to a short rest and time with home-folks and friends.

We covet the continued interest and prayers of the readers of *The Women's Missionary Magazine*. We have been well provided for by the women

and are happy to be in the work for which they are directly responsible.

THANK-OFFERING AND BIBLE CONTEST AT EZEL

By Miss Esther Stevenson

The Thank-Offering of the Ezel people was larger this year than in any previous year. In spite of the hard times a total of more than one hundred and eighty dollars was given. Two Thank-Offering services were held. Wednesday evening, November 26, the Juniors held a Bible Memory Verse Contest. Ruth Beryl Anderson was declared the winner. Their Thank-Offering was \$36.25. They have two new life members this year, Ruth Beryl Anderson and Mack Davis. The Women's and King's Daughters Societies held their service on Sabbath evening, November 30. Two pageants "Thanksgiving Ann" and "When Money Talks" were presented. The offering of the King's Daughters was \$34, and of the Women's Society \$110. Over one half of the women's offering was received from the sale of quilts. Early in the summer the women realized that because of the crop failure they would not be able to make as large an offering as they wished so they gave of their work in making the quilts to increase the amount.

The people of Ezel were very happy to have Mrs. Cook and Mrs. Alter with them during the Thanksgiving season. Mrs. Alter gave an address at the Thank-Offering service.

During the first week in December, special meetings are being held at the Ezel Church. Rev. D. L. Ferguson of Richmond, Indiana is bringing the messages and the praise services are being led by the pastor Rev. Ray M. Davis.

There is still great need for used clothing, especially children's and men's clothing. Your help will be appreciated.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

MILLER'S FERRY TRAINING SCHOOL

By C. S. Simpson, Principal.

We are glad to say that our work is moving along nicely. Owing to the lateness of crops the children could not get in at the opening of school but they are getting in all right now and the enrollment is steadily increasing. Our boarding department is good, considering this financial depression. At present we have a total of 42.

All of the departments are hard at work and both pupils and instructors are very much interested and intend to make this a banner year. The girls in the sewing department have already a number of articles that they have made this year.

Our school was represented at the Wilcox County Fair held in Camden last month. The exhibits from the sewing and domestic science departments and from the hospital received a great deal of commendation from both white and colored visitors. Prizes were offered for the best school booth and out of the several schools represented, Miller's Ferry received the first prize of which we feel very proud. A number of articles within the booth also received first prize. The demonstration agent took a few of the articles from the sewing department to the State Fair at Montgomery.

Mrs. Rhea has four nurses with her at the hospital this year. She is also conducting an extra class in hygiene for girls in the Junior and Senior High School. In this class she aims to give the girls instruction in the care of themselves and to teach them how to improve the sanitary conditions of their homes.

The new school building is completed except the wiring. The teachers and students appreciate very much their comfortable, pretty rooms. We

shall have the first report of our annual Educational Drive on Sabbath, the twenty-third. On November ninth we had the annual Thank-Offering Ingathering by the Women's, Young Women's and Junior Missionary Societies. When all is in, the combined offering will be about sixty dollars.

We have received from the Northern societies several packages of shoes, books, and clothing for which we are heartily thankful. While we have written personal letters of thanks to these societies we would be glad if you would thank them again through *The Womens Missionary Magazine*. This is an abnormal year and the demand for clothing is greater than ever before. Women and men are calling for clothing and shoes for themselves as well as for their children, large and small. Money is very scarce and not far from us the people are suffering from lack of food. The long dry spell this past summer kept them from making their crops.

On Thanksgiving Day we shall have sunrise prayer service and later in the day the Y. P. C. U. assisted by others will distribute food and other articles to the sick and needy of the community.

(A turkey travelled all the way from Miller's Ferry to Wilkinsburg and was much enjoyed at 1007 Trenton Ave. The long journey did not detract from its tenderness and toothsome goodness.—Secretary).

A GREAT GIFT

Cleveland Presbyterial has been always a good friend to Jubilee Hospital. It has evidenced its interest by most generous "showers and contributions". The last donation of a "radio" was a gift which shall endure, and give pleasure and entertainment to the patients. It will cheer and help them in many an hour of pain.

NEED IN HENDERSON

A recent letter from Dr. Cotton of Henderson, reports hard times have not passed his field by; some of the smaller children come to school with little or no breakfast and are said to be suffering from hunger.

KNOXVILLE, TENN.

J. Kelly Giffen, D.D., President of Knoxville College writes:

"We are writing you regarding plans and possibilities for our Home Economics work next year.

"You know we are in the process of dropping our high school department. This year we are carrying only the third and fourth years. Miss Rutherford is carrying all the work in these classes, as you know, both sewing and domestic science.

"At their meeting last week our Board took action to drop the high school entirely at the end of this school year. This action was taken because of the small size of the present third year class. The fourth year is fairly large, but the third year class is small, and part of them are local students who might attend the city high school, if necessary. Under the circumstances, the Board felt we could not carry that class next year. That is, they felt it would hardly be a wise expenditure of money to do so.

"With the dropping of the high school we do not want to drop our Home Economics work if we can help it. We need to be putting in good courses in that line in the college department. These college girls ought to set standards of housekeeping in their various communities when they leave this institution. Besides, there are no finer openings now for those who care to teach than in the field of Home Economics. All the public high schools are putting in courses".

CHASE CITY

The industrial work at Chase City reports continued progress in the departments. All kinds of clothing are

made and many good things come from the Domestic Science room. Some of the cookies, cakes and pies are sold to the students which helps to operate the department and at the same time gives training to the girls.

HOME MISSIONS CONGRESS

At the North American Home Missions Congress held in Washington, December 1 to 5, I had the privilege of conferring with the group which had the Negro problems under consideration. Not the least of these was the subject of hospitalization. I was glad to report to the group that the three hospitals with which I am closely associated, care for these people and provide surgical, medical and maternity care; Columbia Hospital in the North, opening its doors to any in need, without regard to creed or color; Jubilee and the Robinson Memorial providing this care for Negroes exclusively.

The final report of the Findings Committee from this group regretted the fact that the principles and ideals of American democracy, about which we talk and which many Americans believe they cherish, have been applied to this group in meager installments.

"We who send many thousands of dollars and many missionaries to India, because we have been spurred to action by the outrageous 'caste system' fail to remember, there is a very striking psychological similarity between this system in India and the inexcusable *nace* prejudice of America.

"To deny justice and fair play to an American because of creed or color or race, is as pagan as the caste-distinctions of India.

"The church must take a pronounced stand on the question of fairness and justice to the Negro as an American citizen. Unless this step be taken it is now plainly evident the more intelligent Negro will lose confidence in the type of Christianity which America seeks to promote".

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

NEW SOCIETY

A new Junior Missionary Society known as "The Golden Rule Junior Missionary Society" has been organized recently at the Beechview Church, Pittsburgh, Pa. The society has made a good beginning and there is much interest in the work. Mrs. F. J. Kurtz is the superintendent.

"THE UPLIFT"

As all of our readers know, the women of the Church are this month taking up a study of the Home Mission work of our denomination, using Dr. McGranahan's new book, "At Work in the Homeland". The Women's Board has recommended that "The Uplift", by Mrs. Elsie Wehling Fulton, should be studied this year as the Junior Home Mission text. While "The Uplift" was written several years ago, it is in every way as suitable and excellent a text book for the Juniors as when first published. Many of the children who are now in the Junior Societies have not studied this book and will be delighted with it if Mrs. Fulton's suggestions in the "How to Use" are carried out. We hope that the use of this book will be general during the coming months. At the request of the Junior Secretary, Mrs. Fulton has kindly contributed the following article calling attention to "The Uplift":

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.
I came again when days were passed,
The bit of clay was hard at last;
The form I gave it still it bore
And I could change it nevermore.

"I took a piece of living clay
And gently formed it day by day,
And worked it with my power and art—
A young child's soft and yielding heart.

I came again when days were gone;
It was a man I looked upon;
He still that early impress bore
And I could change it nevermore".

The early impressions made upon us are the most lasting. We have proof of this as we think back upon our own childhood. Certain things stand out clearly. Our childhood's impressions of home, of school, and of church are vivid. Some of us look back with joy to hours spent in Junior Missionary meetings where we received our early training, knowledge and inspiration for missionary work.

It was said of Jesus, when He was a child on this earth, that "He increased in wisdom and stature, and in favor with God and man". I'm sure it was the desire of our parents that each of us would grow in this ideal way in which our Saviour grew. And today it is our earnest desire that our girls and boys grow in like manner. Some years ago a missionary told of a little Hindu orphan named Shadi whom she had living with her. She had taught him about Jesus and one night, when he was six years old, she said to him, "Now pray a little prayer of your own". And what do you think Shadi's prayer was? It was this: "Dear Jesus, make me like what you were when you were six years old".

We are busy in Christ's service; we are interested in the spread of His kingdom. But what is the use of us women trying to bring back the world to God, if we neglect to lay the foundation which will further that work in days to come? We must enlist the girls and boys of our churches in the "Business of the King" if the missionary work of our denomination is to be continued in the future. What a splendid work it is! this enlisting of our girls and boys in missionary

activities! It is the most vital of all phases of the missionary work of our churches. And not only is it the most vital, but it is the most interesting as well. The work of leading our children into lines of missionary endeavor is the work that counts for most and is the most lasting.

The story is told of a minister who was talking to a group of children. He brought out a row of candles on a board—a very long one at one end and a very short one at the other end. In between were candles of various heights. He said that by these candles he wanted to represent the grandfather, the mother, the father, and the children, including the baby, of a family who had never heard of Jesus until a missionary visited them. He represented the missionary by a lighted candle. Then all the family gave their hearts to Jesus, and from that day loved and served him. The minister asked the children which candle they thought represented the grandfather, the mother, and so on. All thought that the tallest candle would be the grandfather, but the minister said, "No, that stands for the baby, the youngest member in the family". Presently one little boy said, "Oh! I know why. It is because the baby has the chance to shine longest for Jesus".

We should start our younger generation shining in missionary circles as soon as possible. It is not difficult to interest children in foreign missions. The lure of strange lands is strong. But can we gain their interest in people nearer home? The story has been told of a man who was very much interested in the foreign missions. He contributed much to the work. One day a group of Asiatics came to work in his town. He helped rouse the mob that succeeded in driving them away. He was interested in the Asiatics as long as they stayed in Asia; but no longer.

In the Junior home mission study book, "The Uplift", the attempt has been made to present the early history of our denomination and our own

home mission work in story form. The imaginary story, that is employed to weave together the facts of history and work, is that of a reunion of the Bell family, several members of which come from distant parts of the United States. At the reunion all insist upon Grandfather Bell telling of his early home. So in Chapter 1, "Our Church—From Scotland to America", Grandfather Bell tells of his boyhood home in Scotland, of his journey to America with his family, and of their part in the Union of 1858. Mother Bell then tells of early missionary work in America as it had been told her by Grandmother Bell. Both mention the Rev. John Cuthbertson who came in 1751 as the first missionary from Scotland to those American colonists in eastern Pennsylvania who later organized themselves into the Reformed Presbytery in America.

Since "The Uplift" has been published, two very interesting letters have been received from Miss S. Helen Fields, of Washington, D. C. She is the great, great, great granddaughter of Mrs. Archibald Bourns (Burns), a sister of the Rev. John Cuthbertson. Mrs. Bourns came to America with her brother. Miss Fields has been busy for the past two years preparing an Index to the Diary of Doctor Cuthbertson. Her complete set of three volumes can be seen at the D. A. R. Library in Washington, D. C.

We should strive to make very plain to our Juniors the rich heritage that is theirs and ours, and we should make every effort to spur them on to attain the high standards of Christian living of our Church ancestors.

The second chapter of "The Uplift" is the history of the growth of our denomination in America. The story of early Home Mission work, and of the work of the Parsonage Department, is woven in when the Bell family visits the new Church and parsonage. While visiting at the parsonage, the minister tells of the way in which our Denomination spread

from one state to another until it reached from coast to coast. This story gives the title to the chapter, "Our Church—From the Atlantic to the Pacific". It is interesting to note that some of the churches that afterwards became United Presbyterian Churches were more than twenty years old when the Declaration of Independence was signed.

From the far West had come Uncle Will and Aunt Isabelle for the family reunion. They had brought many mysterious boxes and packages in their auto. On their way they had visited several Indian reservations. Chapter 3, "Our Church—Following the Red Man", opens with a scene in the living room of the Bell home. The packages have just been opened, and the floor is littered with boxes, papers and wonderful Indian things. There are real Navajo rugs, decorated pottery, woven baskets and leather articles embroidered with colored beads. For Jane and Frank, the children of the story, there are moccasins and canoe paddles. Uncle Will tells an interesting story of the early life of the Indian, of the Indian of today, and of our own missionary work for them.

The members of the Bell family attend a concert given by the Knoxville College Male Quartette. On the way home, the discussion concerning the Negro Spirituals results in a secret between Frank and his Uncle Robert, of New Orleans. The next day Frank leads the family to the door of the living room which has been transformed into a scene of a cotton field. Raw cotton bolls and sugar-cane are passed around. Then Frank, with the aid of his "picture-post-card" machine, shows many pictures of the Freedmen's work which Uncle Robert has brought with him. As the pictures are shown, Uncle Robert explains them and tells about "Our Church—Helping the Freed Man".

A picnic lunch is in progress on the lawn of the Bell home when an expressman delivers a huge box with a Kentucky address on it. It proves to

be a box containing two small chairs, a stool and three baskets that Aunt Janet, of Kentucky, had ordered sent when she stopped at Frenchburg on her way to the reunion. The gifts from the mountains lead to a request for Aunt Janet to tell of "Our Church—Finding the Mountain Man". Frank and Jane are so interested in the story of the work done at Ezel that they decide to ask the other members of their Junior Missionary Society to help them collect magazines, books, games and carpet rags so that the big box might be filled and sent back to Kentucky.

Frank finds a freezer full of ice-cream on the back porch and Mother Bell has to tell him the secret. It is Jane's birthday and her mother has invited the members of the Junior Society to a party that afternoon as a surprise to her. The guests arrive and Mother Bell announces that it is going to be a "Home Missionary Party". First Uncle Will tells of the Indian while Jane and Frank show the rugs, pottery and other Indian gifts. Then Uncle Robert shows the raw cotton and sugar-cane, and tells of the Freedmen. Frank and Jane next drag in the big box of mountain chairs and baskets as Aunt Janet tells about the Mountaineers. Then Mother Bell turns to Cousin Flora and asks her to tell the Juniors something of her home, New York City. Cousin Flora speaks of that great city and then proceeds to tell of the many foreigners as they arrive at Ellis Island. She not only tells of the way they scatter all over our country, but also of "Our Church—Reaching the Foreign Man". One of the guests at the party, the superintendent of the Junior Society, explains the difference between the work of a City Missionary and that of an Alien Worker.

Chapter 6 closes with a scene in the dining room as the guests at Jane's party are enjoying the birthday cake and other good things. The room is decorated with many American flags, and all the visitors that day decide

that they are going to do all they can for the people living under that flag, and that they, as United Presbyterians, will try to uplift the Red Man, the Freed Man, the Mountain Man and the Foreign Man. And it is hoped that, as "The Uplift" is presented,

the interest and enthusiasm of the Juniors of our churches will be enlisted and that they, too, will determine to further the Home Mission Work of our denomination in every possible way.

—Elsie Wehling Fulton.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

NEWS FROM INDIAN MISSION STATIONS

Rev. R. G. Smith, Tama, Iowa, writes that the schools on the reservation opened this Fall after having been closed for one full term, he says: "The most splendid thing of all, the teachers are Christians and attend church regularly. I am allowed an hour each week in each school for religious service. The Indians have responded well, over ninety per cent of the children attending school".

"The Indians are taking a great deal of interest in the Chapel services".

Edward Davenport, the very able assistant in the Sabbath School has been very sick, and George Youngbear, an assistant in the work has been suffering with an eye affliction.

The average attendance in the Sanitarium Sabbath School has been fifty and at the Reservation School, thirty-five.

Rev. W. A. Matthews writes that they have been allowed the Post Office again, with three deliveries each week. The address now is Simnasho, Oregon.

They have been having wonderful weather this Fall, warm sunny days and frosty nights, with very little rain; this pleasant weather will shorten their long winter which usually begins in early October.

Dr. R. H. Barr, Warm Spring writes that they have had an epidemic of measles. Many of the children have been quite sick but are recovering nicely and no fatalities.

The Indians are getting home for the winter. Many of them have been up the Deschutes River district working in the potato fields.

The Indian children have been studying the Book of Genesis and are much interested and paying close attention. There are one hundred twenty in the Sabbath School with an average attendance of eighty-eight.

I want to quote from a letter of Miss Helen M. Brickman, Director Religious Work, Indian Schools, written to the Indian girls and boys at Sherman Institute, Riverside, Calif. "I want to tell you of some of my nice experiences this summer. I met three fine people who happened to be members of your race.

"One of them, Rev. David Owl, a Cherokee Indian, is working in New York State, where he has many Indian boys and girls in his church and Sabbath School. The other two are Mr. and Mrs. Henry Roe Cloud, who are conducting a fine school in Kansas for Indian boys. Mr. Cloud through exceedingly hard work, secured the best education possible to get in this country. He and his wife are leaders among the white people as well as among Indians. In their work, they are planning not only for the Indian boys in their school, but are thinking constantly of ways and means to better conditions for their own race".

May our earnest prayers be that God will richly bless all work among our Indians.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.,
Pittsburgh, Pa.

THE USE OF OPIUM IN INDIA A True Story

A missionary and his wife were on tour in the district. They went some distance to visit a family of newly baptized Christians, the only ones in the village and so cut off from the helpfulness of Christian fellowship and teaching.

Mr. and Mrs. B. were more than pleased with the glad welcome they received and with the evidence of the above-the-average character and intelligence in the man, a rather young man who had been in the army, a fine looking fellow. He presented the missionary with Re.1 as a contribution, a rare amount in that district.

The woman made Mrs. B. listen to one Bible story after another, as well as the Lord's Prayer, all of which she said her husband had taught her as he possessed a New Testament and could read it. She knew almost more than all the other women together encountered on the trip. She was sitting with a sleeping baby in her lap which she soon uncovered to show to Mrs. B. There was a light of joy and pride in her face, it was her only treasure—a withered little one-year-old son, looking scarce half his age.

Mrs. B. was shocked, although she recalled that the parents had been kept from coming in to the Christmas celebration by their baby's serious illness. The little woman beamed up at Mrs. B. and said, "Mem Sahib Ji, it was for this little one's sake that we became Christians. We lost our other four boys and we said, 'It is because we do not serve the true God. We will trust Jesus'". She told of how ill he had been with dysentery at Christmas time but how they had prayed and he lived, and with another prideful smile she said, "This boy we will send to the Mission School".

A pang passed through the heart of Mrs. B. for she feared this devoted

mother would not have her baby long. She spoke of how badly the baby looked to which the mother replied, "Yes, he has never gotten strong since his illness, although I have kept on giving him opium every day". Mrs. B. made a vigorous protest to the little mother that this was not best, trying to explain the reasons but she saw by the expression on the mother's face that her words were without effect. So thinking the Indian brother's words would have more weight than her own, she said to him, "Gur Baksh Singh, please explain to your sister here the danger of opium, she does not believe that I am right about it". His reply was, "Mem Sahib Ji, I have already protested and explained to her twenty times. She gives no heed". Then Mrs. B. and the evangelist went over to the father and laid the matter before him as emphatically as possible. He said he would see that it was stopped. But there were misgivings in the tender heart of Mrs. B. knowing the mother was still unconvinced.

And now the baby is dead. Mr. B. hearing of the passing of the child drove out alone to the village, Mrs. B. being away. He was met at the door by the father, who, holding out his New Testament, said, "Here, take back your Injil. We are no longer Christians. We trusted Jesus. We kept the Injil under the baby's pillow but it did not save him". The broken-hearted mother was even more vigorous and out-spoken in her denial.

Surely they were not so much to blame. They were following the teachings and beliefs of generations in this matter. Ignorance of the real truth was responsible for the baby's death and for their failure to judge Christianity by a more spiritual criterion than this. And their ignorance lies at whose door?

Let those of you who read this true account lift up hearts in prayer for these parents that they may yet be enlightened and that this curse, this Moloch, to which so many countless Indian children are being sacrificed may be banished from this land.

This pathetic story has been sent by Mrs. W. T. Anderson together with an article on the same subject out of which the following few facts are taken that throw additional light on the prevalence of the use of opium in India, particularly in the care of children.

Dr. Jerbanoo Mistri, an Indian lady of many years practice in Bombay, says, "Ninety children out of one hundred among the Hindus and seventy-five out of a hundred among the Mohammedans are dosed with opium from birth".

The official report of the Bombay Housing Conditions makes this statement, "Ninety-eight per cent of the infants born to women industrial workers have opium administered to

them". It is therefore small wonder that "the death rate of infants in the Bombay area in 1921 was no less than 666 per thousand for the year".

While almost every civilized country has placed opium on the list of poisons and refuses to sell it without a doctor's prescription. in India under the present Excise Regulations, an individual may buy at one time three tolas of opium and there is nothing to prevent his buying as often as he wishes and at as many shops as he wishes. Pray for India that this curse may be lifted from her, that our missionaries, doctors and nurses may win the confidence and cooperation of the parents as they try to educate them against the use of this awful drug as medicine and food. Pray that those in authority may be led to see that the revenue from the open sale of this poison can never compensate for the loss of life, the heart-ache and the devastation that follow in its wake.

PROGRAM CALENDARS—1931

for Women's and Young Women's Missionary Societies

100, \$4.00; 50, \$2.00; 25, \$1.00; 1, 5c.

Send all orders to

The Womens Missionary Magazine
XENIA, OHIO

MONONGAHELA NATIONAL BANK

Chartered May 1st, 1888

Wood Street & Sixth Ave.,

PITTSBURGH, PA.

DIRECTORS

J. E. FULTON
GEO. M. JONES
JOHN W. LLOYD
ALLEN KIRKPATRICK, JR.
FREDERICK C. MACMILLAN

D. W. McNAUGHER
ROBERT L. CLAUSE
WM. E. EVANS
P. L. LOGAN
EDWARD W. CRELLIN
CHARLES C. HENDERSON

S. G. COOPER
R. V. BINGAY
F. R. DRAVO
JOHN C. HILL
M. S. VANDEVORT

OFFICERS

C. C. HENDERSON, Chairman of Board
GEORGE E. BENSON, President
FREDERICK C. MACMILLAN, Vice President

M. S. VANDEVORT, Cashier
RALPH W. MERCER, Asst. Cashier
F. S. CALLANDER, Asst. Cashier
H. C. BURCHINAL, Asst. Cashier

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS AND HELPS

1930—1931

Foreign—Senior

A Cloud of Witnesses—Cloth, 75 cents; paper, 50 cents.

How to Use "A Cloud of Witnesses", 25 cents. Contains four short dramatizations.

India on the March—Cloth, \$1.00; paper, 60 cents.

How to Use "India on the March", 50 cents. Order this under the name, "Do You Like Our Country?"

Picture Map of India—50 cents.

Map of the World. In cloth, \$3.75; paper, \$2.00. (Not in stock, but will order).

Outline Map of World, 30 cents.

Set of Eight Posters for "A Cloud of Witnesses", 50 cents.

Foreign—Junior

The Treasure Hunt—Paper, 50 cents.

How to Use "The Treasure Hunt", 15 cents.

Everyland Children Posters—(In colors), 25 cents per set of eight.

Beginners

Pedro and the Bells—25 cents each.

Home—Senior

At work in the Home Land—Single copies, 35 cents. In quantities of five or more, 30 cents each. There is no **Suggestions for Leaders** of this book.

Junior

The Uplift—Single copies, 50 cents. In quantities of five or more, 45 cents each.

How to Use "The Uplift", 15 cents.

Strips of Tickets for "The Uplift" class, 1 cent each, 10 cents per doz.

Beginners

Missionary Lessons for Youngest Juniors—30 cents each.

Leaflets

Women of the Bible—A new Devotional Service, 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S. Send one cent for postage.

Statistical Report for 1929-30, 15 cents.

Departments of Work, 1930. Free, Postage, 5 cents per doz.

Four Programs on World Friendship (Junior), 15 cents.

Pains and Pellets—(For a Medical Missions Program)—10 cents each.

A Peace Pilgrim—Madam Yajima, 5 cents each.

Mrs. Yamamoto—3 cents.

Pageants

No Room, 3 cents.

Voices of the Women, 10 cents.

Jyoti—A Monologue of a Bride of India, 2 cents each.

Three and Thirty Missionary Games, 5 cents each.

Prayer Cycles

The Prayer Cycles for 1931 are now ready for distribution. We hope that you will endeavor to have every member of your Society using the Prayer Cycle this year. Give one to your pastor for use in the Prayer Meeting service. 10 cents each; \$1.00 per dozen; or \$7.50 per hundred.

Order Supplies now for the

WORLD DAY OF PRAYER FOR MISSIONS

First Friday in Lent, Feb. 20, 1931

Call to Prayer Cards, Free. Order enough to supply all who will use them.

A Call to Prayer to Young People—This is new and is for Young People's groups. Free.

Programs—"Ye Shall Be My Witnesses" 2 cents each, \$1.75 per 100. Order sufficient for your possible audience.

Suggestions for Leaders—Free with an order for programs.

A Service of Consecration—"Looking Unto Jesus". Order for Local Committee and Leaders. 10 cents each.

Posters—10 cents each. Order as many as will be needed in the churches of your town. Get permission to place in windows of business houses as time approaches.

Seals—25 cents per 100. Use them on your letters from now until the Day of Prayer.

Project Sheet—The picture and a paragraph of each of the four projects that appear on the program. Free.

History, Mimeographed—Useful in preparing announcement for newspaper publicity or radio announcement. Free.

Visualizations

"A Witness Unto All Nations". An opening service. Mimeographed. 6 copies for 10 cents.

"An Offering Service". Presents Indian Work, Union Colleges, Christian Literature, Migrant Work. Mimeographed. 5 copies for 20 cents.

"A Vehicle of Progress". Depicts the four projects. Mimeographed. 6 copies for 20 cents.

Tributes

MARY PORTER KYLE

In Memoriam

Whereas, Mary Porter Kyle was an outstanding Christian character and led a consecrated life in her home, in her church, in her social life and in the community at large and

Whereas, Mrs. Mary Porter Kyle never grew weary in serving her Christ and in recent years when her health permitted she arose before the break of day, to commune with her Savior, which gave her a closer touch with the Master during the quiet hours of the morning and,

Whereas, Mrs. Mary Porter Kyle was President of the Women's Missionary Society for years, also a teacher of the Philathea class and later teacher of the college class, and,

Whereas, Mrs. Mary Porter Kyle by her friendly Christian spirit, and her kindly human sympathy has endeared herself to every one with whom she came in contact, therefore be it

Resolved by the Women's Missionary Society of the First United Presbyterian Church of Monmouth, Ill., that while we deeply deplore the passing of Mary Porter Kyle we bow in submission to the will of our Heavenly Father who doeth all things well.

Resolved that a copy of these resolutions be sent to the relatives and to the United Presbyterian and to The Womens Missionary Magazine for publication.

Mrs. John A. McKelvey,
Mrs. A. P. Hutchinson.

MRS. CLYDE A. TEMPLE

The women of the First U. P. Church, Philadelphia, desire to pay a loving tribute to the memory of Mrs. Clyde A. Temple, who was suddenly called to her heavenly home July 22, 1930.

Throughout the years of her membership in this church she was active in all departments of its work and faithful in attendance at its services. At the time of her death she was president of the Women's Bible Class, president of the Needlework Guild, Association Secretary of the Women's Missionary Society and Financial Secretary of the Ladies' Auxiliary.

While we mourn our loss we rejoice in the thought that she has already heard the words of the Heavenly Father, "Well done good and faithful servant, enter into the joy of thy Lord".

—Committee.

MRS. H. T. ECKERT

The Women's Missionary Society of Duffsville, Pa. United Presbyterian Church offers the following tribute of love and respect to the memory of Mrs. H. T. Eckert who finished her work on earth and received the "Well done good and faithful servant" on August 27, 1930.

God in His providence has seen fit to take to Himself one of our faithful and greatly loved members.

Mrs. Eckert was our President for many years and when health permitted she was an active worker both in church and missions.

To the husband, daughters and grandchildren we extend our sincere sympathy and commend them to the Saviour whom she loved and served.

Committee.

MRS. PARK A. HUNTER

The members of the United Presbyterian congregation of Long Beach, California, sustain a real loss in the death of Mrs. Park A. Hunter, and especially the Missionary Society to which she belonged.

Her loyalty to her church in all its activities was a characteristic which made her dear to all of us. We loved her keen sense of humor and her congenial wit and admired her good judgment and humility of self in service. She was kind, true, loving and sincere. We wish to express our deep sympathy to her bereaved husband, children and other friends.

Rev. and Mrs. Johnston Calhoun,
Mrs. M. E. Brown.

MRS. MARY O. CROOKS

We the members of the Women's Missionary Society of the First Church, Long Beach, California, desire to express our profound and sincere appreciation of the life and work of Mrs. Mary O. Crooks.

Mrs. Crooks, being a daughter of the manse had by her inheritance and education, an insight into Christian work. She was a tireless and efficient worker in the interest of the Kingdom. Five years of her life were spent in teaching in our Frenchburg Mission School, also a year was spent in the Luxor School for Girls in Egypt. She is mourned by four sisters and two brothers. She passed away in the home of one sister, Mrs. Bruce Giffen of Cedar Falls, Iowa. Another sister, Miss Caroline M. Buchanan, Litt. D., who spent thirty-three years in Egypt, preceded Mrs. Crooks in death on May 13, 1927.

Mrs. Crooks' marvelous faith, her keen bright mind, her intense love for the Master and His work were an inspiration to those whose lives she touched. A life of such devotion and faith cannot be expressed except in the light of the constraining love of Christ.

During the time she was in our midst she endeared herself to a host of friends and we recognize her capacity for friendship and know how highly she was prized by her family and to them we express our sincerest sympathy.

Mrs. Johnston Calhoun,
Mrs. M. E. Brown.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. R. G. Smith Tama, Iowa
Rev. R. H. Barr Warmspring, Ore.
Rev. W. A. Matthews Simnasho, Ore.

CITY MISSIONS

Mrs. A. Callandro, (Italians) 80, 29th St.,
.....West New York, N. J.
Mrs. Maude Morrison, (Aliens) Hickory, Pa.
Miss Gretta Ohman, ...R. D. 3, McDonald, Pa.
Mrs. Frank Lieske, (Aliens) Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St.,
.....Pittsburgh, Pa.
Miss Margaret Wissler, 120 S. 29th St.,
.....St. Joseph, Mo.
Miss Elizabeth McMillan, 1609 Washington St.,
.....Denver, Colo.
Miss Ella Montgomery, Route 4, Mansfield, Ohio
Miss Jennie D. Nicol, 7501 S. Normandie
.....Ave., Los Angeles, Calif.
Miss Sallie Dickey, 415 East Dewey Place,
.....San Antonio, Texas
Miss Mildred Robb, 1345 Ocean Ave.,
.....San Francisco, Calif.
Mrs. Alice M. Maxon, 531 East Couch St.,
.....Portland, Ore.
Miss Margaret Heazlett, 1302 State St.,
.....Coraopolis, Pa.
Mrs. Mary E. McLain, 1615 E. Fourth Ave.,
.....Olympia, Wash.

MOUNTAIN MISSIONS

Rev. and Mrs. Albert S. Work Frenchburg, Ky.
Prof. and Mrs. Merle McDowell, ...Frenchburg, Ky.
Prof. Frank Wylie Frenchburg, Ky.
Prof. Wallace White Frenchburg, Ky.
Miss Esther Mitchell, M. D. Frenchburg, Ky.
Miss Martha Baird, ...Frenchburg, Ky.
Miss Lou Berryhill, ...Frenchburg, Ky.
Miss Sara Conrad, ...Frenchburg, Ky.
Miss Genevera Jamieson, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Helen Wright, ...Frenchburg, Ky.
Miss Margaret Beveridge, ...Frenchburg, Ky.
Miss May Beveridge, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Mrs. Caroline Pollock, ...Frenchburg, Ky.
Miss Florence Tschantz, ...Frenchburg, Ky.
Rev. and Mrs. Ray Davis, ...Ezel, Ky.
Miss Edna Mae Eastwood, ...Ezel, Ky.
Miss Beulah Grant, ...Ezel, Ky.
Miss Liberty May Mattson, ...Ezel, Ky.
Miss Esther Stevenson, ...Ezel, Ky.
Miss Lillabel Towle, ...Ezel, Ky.
Miss Janet Work, ...Ezel, Ky.

FREEDMEN'S MISSIONS

Mrs. B. B. Groves, ...Arlington, Ala.
Mrs. N. D. Williams, ...Arlington, Ala.
Miss Mezilla P. Horn, ...Arlington, Ala.
Miss M. E. Burton, ...Arlington, Ala.
Mrs. A. D. Michael, ...Arlington, Ala.
Rev. W. G. Wilson, ...Camden, Ala.
Alphonso W. Young, ...Camden, Ala.
Lorenza E. Poe, ...Camden, Ala.
Walter H. Anglin, ...Camden, Ala.
Miss Annie Blevins, ...Camden, Ala.
Miss Lenora L. Starkey, ...Camden, Ala.
Mrs. Amanda Freeman, ...Camden, Ala.
Miss Evelyn Haygood, ...Camden, Ala.
Mrs. S. P. Marsh, ...Camden, Ala.
Mrs. Eunice Young, ...Camden, Ala.
Miss Mamie Smith, ...Camden, Ala.
Miss Lucy Woodward, ...Camden, Ala.
Mrs. M. B. Waters, ...Camden, Ala.
Miss Grace L. Adams, ...Canton, Bend, Ala.
Miss Minnie A. Nunn, ...Canton Bend, Ala.
Miss Daisy Osburn, ...Chase City, Va.
Mrs. Fanny Jones, ...Chase City, Va.
Mrs. Luella Tidball, ...Chase City, Va.
Mrs. Della Seright, ...Chase City, Va.
Mrs. Lavinia Gaines, ...Chase City, Va.
C. L. Blackwell, ...Chase City, Va.
Miss N. J. Rhea, ...Miller's Ferry, Ala.
Mrs. F. H. Carey, ...Miller's Ferry, Ala.
Mrs. L. M. Smith, ...Miller's Ferry, Ala.
Mrs. F. O. Parker, ...Miller's Ferry, Ala.
Mrs. Eva Adams, ...Henderson, N. C.
Miss J. A. Warren, ...Henderson, N. C.
Miss Emma Ford, ...Henderson, N. C.
Mrs. Della Reddick, ...Henderson, N. C.
Mrs. Mattie Ellis, ...Henderson, N. C.
Mrs. J. H. Tarter, ...Henderson, N. C.
Wm. Peters, ...Prairie, Ala.
James Rivers, ...Prairie, Ala.
Miss Hope Edwards, ...Prairie, Ala.
Miss Etta Blevins, ...Prairie, Ala.
Miss Elizabeth Bradford, ...Prairie, Ala.
Mrs. Estella Peters, ...Prairie, Ala.
Mrs. Estella Perkins, ...Prairie, Ala.
Miss Mattie King, ...Prairie, Ala.
Anna Rutherford, ...Knoxville, Tenn.
Jennie Robertson, ...Knoxville, Tenn.
Myrta McVey, ...Knoxville, Tenn.
Mrs. Sophia Johnson, ...Knoxville, Tenn.
Bertha Lash, ...Knoxville, Tenn.
Eva Grove, ...Knoxville, Tenn.
Miss M. Rogers, ...Townsville, N. C.

Donations of Clothing needed at Arlington, Camden, Canton Bend, Miller's Ferry, and Prairie. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Arlington, Ala.—Post Office address, Annemania, Alabama. Shipping point, Arlington, Ala.

Camden—Rev. W. G. Wilson, Camden, Alabama. Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address, Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

No study is more rewarding than that of home missions. It stands at the strategic center of thought and action. Its implications run out to the ends of the earth and down to the heart of every local parish. Its outlook is both telescopic and microscopic. No one who sympathetically studies it can long remain either narrow of mind or cold of heart.—*Selected.*

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 Delhi

INDIA

Miss Emma Dean Anderson, 1881 Gurdaspur
Miss Helen Artman, 1920 Sialkot City
Miss Kathryn Beattie, 1920 Sangla Hill
Miss Minnie Beatty, 1912 Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 Gujranwala
Miss Rebecca Jean Black, 1921 Sangla Hill
Miss Lois Boyd, 1918 Sialkot
Miss Frances E. Brown, 1928 Sargodha
Miss Theresa Brownlee, 1922 Jhelum
Miss Lois M. Buchanan, 1910 Sialkot
Miss Evelyn Cathcart, 1925 Sialkot
Miss Marie E. Cash, R. N., 1926 Jhelum
Miss Henrietta Cowden, 1905 Sialkot
Miss Laurella G. Dickson, 1897 Sargodha
Miss Margaret Fehlman, 1913 Lyallpur
Miss Betsy Fleming, 1913 Pasur
Miss Ella M. Gordon, 1893 Campbellpur
Miss Vida J. Graham, 1922 Pathankot
Miss Eva M. Hewitt, 1930 Gujranwala
Miss Kate A. Hill, 1896 Sargodha
Miss Zarra S. Hoon, 1921 Rawalpindi
Miss Janette Howland, 1921 Jhelum
Dr. Reba C. Hunsberger, 1921 Sialkot City
Miss Flora Jameson, 1903 Jhelum
Miss Mary Kyle, 1904 Pasur
Miss Olive Laing, 1912 Rawalpindi
Miss Sara Jane Lamont, 1928 Gurdaspur
Miss Mary A. Lawrence, 1893, ...Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 Sialkot
Miss Mary E. Logan, 1891 Rawalpindi
Miss Eleanor W. Maconachie, 1909 Pathankot
Miss Elizabeth McCahon, 1875 Sialkot
Miss Lillian A. McConnell, 1902 Lyallpur
Miss Rosa McCullough, 1879 Gujranwala
Miss Jean Morrison, 1895 Rawalpindi
Miss E. Josephine Martin, 1896 Pathankot
Miss Mary R. Martin, 1890 Shiekhupura
Miss Maude Mitchell Miller, 1925 Sheikhupura
Miss Henrietta Moore, 1898 Abbottabad
Miss Sara A. Moore, 1917 Gurdaspur
Miss Marian T. Peterson, 1930 Gujranwala
Miss Willa Ramsey, 1921 Pathankot
Dr. Faith W. Reed, 1926 Sialkot City
Miss Louise Scott, 1916 Gujranwala
Miss Rose Shereda, 1928 Lyallpur
Dr. J. P. Simpson, 1902 Jhelum
Miss Kate E. Spencer, 1918 Sargodha
Miss Emma M. Stauffer, R. N., 1925 Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 Gurdaspur
Miss Edna Ward, 1923 Sargodha South
Miss Helen V. Weede, 1928 Pasur
Miss Georgia Wengert, 1919 Sangla Hill
Dr. Maria White, 1886 Pasur
Miss Dora B. Whitely, 1911 Pasur
Miss Gertrude E. Zink, 1919 Sangla Hill

NOW IN THIS COUNTRY

Miss Ruth I. Ardrey, 1924 826 S. Ogden St., Denver, Colo.
Miss Nancy Hadley, 1904 45 Garden St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 9 Beall St., Frostburg, Md.
Miss Flora E. Hormell, R. N., 1925 1447 Delaware Ave., Berkely, Calif.
Miss Esther Moyer, 1924 R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 R. D. 1, Cambridge, N. Y.
Miss Laura Reynolds, 1924 100 Crosby Ave., Kenmore, N. Y.
Miss Rosa T. Wilson, 1886, ...320 Mariposa Street, Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 Alexandria
Miss Ella M. Barnes, 1911 Cairo
Miss Margaret Bell, 1901 Fayoum

Miss Leota Cabeen, 1909 Alexandria
Mrs. Mary K. Coventry, 1918 Cairo
Miss Anna B. Criswell, 1905 Assiut
Miss Mary F. Dawson, 1922 Cairo
Miss Lucia Dwight, 1919 Cairo
Mrs. Sara M. Eby, R. N., 1926 Assiut
Miss Gudrun C. Estvad, 1925 Cairo
Miss Davida Finney, 1914 Assiut
Miss Minnehaha Finney, 1894 Tanta
Miss Alta Grace French, 1925 Cairo
Miss Elsie French, 1909 Zagazig
Miss Martha Glass, 1921 Luxor
Miss Eulalia D. Grether, 1929 Cairo
Miss Rena Hogg, 1899 Assiut
Miss May Holland, R. N., 1913 Benha
Miss Elizabeth Kelsey, 1928 Minia
Miss Lois D. Kingan, 1926 Benha
Miss Lucy Lightowler, 1921 Mansoura
Miss Lillian McClelland, 1923 Cairo
Miss Jeanette McCrory, 1926 Benha
Miss May E. McFarland, 1919 Cairo
Miss Helen J. Martin, 1914 Cairo
Miss E. Roxy Martin, 1901 Cairo
Miss Dora Mason, 1918 Assiut
Miss Sara B. Meloy, 1923 Tanta
Miss Helen J. Noordewier, 1921 Beni Suef
Miss Marion Paden, 1920 Zagazig
Miss Frances M. Patton, 1922 Mansoura
Miss Estelle Robertson, 1922 Cairo
Mrs. Rachel Tracy Seiver, 1925 Fayoum
Miss Edna B. Sherriff, 1920 Alexandria
Miss Margaret A. Smith, 1872 Cairo
Miss Nellie C. Smith, 1911 Minia
Miss Jane C. Smith, 1922 Cairo
Miss M. Frances Tait, 1925 Tanta
Miss Anna Y. Thompson, 1871 Cairo
Miss Mary L. Thompson, 1917 Assiut
Miss Helen May Walker, 1930 Cairo
Miss Laura B. Walker, 1904 Luxor
Miss Ethel Weed, 1919 Alexandria
Miss Ida B. Whiteside, 1924 Luxor
Miss Esther W. Wilson, 1919 Beni Suef
Miss Ruth Work, 1904 Assiut
Miss Laura Wright, 1921 Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 2100 Eye St., N. W., Wash., D. C.
Miss Alice Grimes, 1924 Claysville, Pa.
Miss Alfretta M. Hammond, 1904 State Hospital, Warren, Pa.
Miss Carol McMillan, 1906 Care of T. R. Edmonds, Aledo, Ill.
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.
Miss Elizabeth S. White, 1924 2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth Mary Williamson, 1924 31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924 Ft. Morgan, Colo.

SUDAN

Miss Una Cole, 1918 Khartum North
Miss Esther Minta Ganter, 1928, ...Khartum North
Miss Ray Huffman, R. N., 1924 Nasser
Miss Marguerite M. McClellan, 1926 Omdurman
Miss Mary Jane McKnight, 1922 Khartum North
Miss Ruth M. Parks, 1930 Khartum North
Miss E. Verna Pillow, 1930 Omdurman
Miss C. Blanche Soule, R. N. 1921 Nasser
Miss Frances Turk, R. N. 1921 Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919, R. 2, Shannon City, Iowa
Miss Aulora R. McIntyre, 1919 Lenox, Iowa

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 Addis Ababa
Miss Dora B. Arveson, R. N., 1930 Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 Addis Ababa
Miss Viola M. Bayne, 1924 Sayo
Miss Ruth C. Beatty, R. N., 1920 Addis Ababa
Miss Isabel Blair, 1922 Sayo
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 Sayo
Mrs. Ruth L. Walker, 1923 Gorel
Miss Florence D. White, 1923 Addis Ababa

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

"BE STILL MY DAUGHTER"

"Be still, my daughter". "Be still, and know that I am God".
Look yonder at the purple hills, my handiwork.
Didst thou not see my golden today, nor the evening moon, half-circle,
 shining through my fragrant trees?
Didst thou not hear the Gujer woman's croon
As she sang her laughing babe to sleep?
Canst thou say that I have not made all things good
That I have shown thee aught that was not born of love?

Have I not loved thee all these years?
I crowned thy childhood days with tenderness.
I gave thee mother's, father's love: mine own messengers they were
To teach thee Truth and Righteousness, to reverence my Word.
I gave thee happy playmates, a home of love and cheer.
I gave thee teachers wise and pure who taught thee Truth and Beauty
And thou hast grown beneath their understanding care
To know desire for finer things of life.

No youthful sport have I withheld from thee.
Didst think when thou wast swimming through the coolish water
That I made the lake, that I gave thee strength and suppleness,
That I made the horse that raced thee over winding roads.
I led thee over ocean spaces to watch the phosphorescence
And the moon's long ray on blackish water.
Yea, I sent Thee to the land of thy desire.

And when I saw thee puzzled in my vineyard
Desiring tact and wisdom, the power to reach my precious souls,
Giving strength that wasted in the empty air,
Saying words that failed to reach the groping heart
Then gave I this year of rest and quiet.

And now, my daughter, midst my abiding hills,
Midst my rain and thunder, lightning, winds,
Sunshine, bracing air, great silences,
I call to thee, I woo thee, I'll teach thee love thou didst not dream of
I can give thee peace and more peace and the full abundant life,
And joy in thy Master's service, and joy in fellow men,
If thou wilt cease to be rebellious and trust thy Father's love.
"Be still, my daughter". "Be still, and know that I am God".

—Miss Agnes L. Ballantyne, Xenia, Ohio.

HOUR BY HOUR



One single day
Is not so much to look upon. There is some way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes—
Too many days for smothered sighs—
And we lose heart,
Just at the start;
Years really are not long, nor lives—
The longest that survives—
And yet, to look across
A future we must tread, bowed by a sense of loss
Bearing some burden weighing down so low
That we can scarcely go,
One step ahead, this is so hard,
A view so stern to face, unstarred,
Untouched by light, so masked with dread,
If we would take a step ahead,
Be brave and keep
The feet quite steady, feel the breath of life sweep
Ever on our face again,
We must not look across, looking in vain,
But downward, to the next close step,
And up. Eyes which have wept
Must look a little way, not far.
God broke our year to hours and days, that hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop: and so
God lays a little on us everyday,
And never, I believe, on all the way
Will burden bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—GEO. KLINGLE.